









# HISTORY

OF

# MADAGASCAR:

EMBRACING

THE PROGRESS OF THE CHRISTIAN MISSION AND AN  
ACCOUNT OF THE PERSECUTION OF THE  
NATIVE CHRISTIANS.

O God, open the eyes of the Queen of Madagascar.

*Prayer of a native Martyr.*

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## P R E F A C E.

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THIS little volume has been prepared, under the impression that too little is known, even by the friends of missions in this country, of the history and the present condition of Madagascar. This island is a dependency of the British crown, it is visited chiefly by British ships, and the mission which was established upon it was wholly under the direction and patronage of the London Missionary Society. The greater part of the intelligence which is received in this country, must, therefore, come to us through the English journals; but, in reviewing the files of our religious magazines, it is astonishing to find how meager is the information which they have communicated; and how utterly inadequate it is to convey any correct knowledge of this island, which, at the present time, is perhaps the most interesting spot on the globe. It is the object of this volume to supply the information which many are anxious, yet unable to obtain; and the sources from which it is compiled are stated that

its readers may determine with what degree of confidence they may receive its statements.

One part of the instructions given to every missionary who goes out under the patronage of the London Missionary Society, is to collect in all the nations which they visit, minute and accurate information respecting the inhabitants and their history, religion, manners and customs, government, and language; together with descriptions of the country, its surface, soil, climate, and productions. This part of their commission the missionaries to Madagascar fulfilled most faithfully. Besides a full journal of their labours for the mission, they preserved a record of their own daily and careful observations, of their conversations with the natives, and of their various journeys through the island, several of which were undertaken with the express purpose of obtaining information.

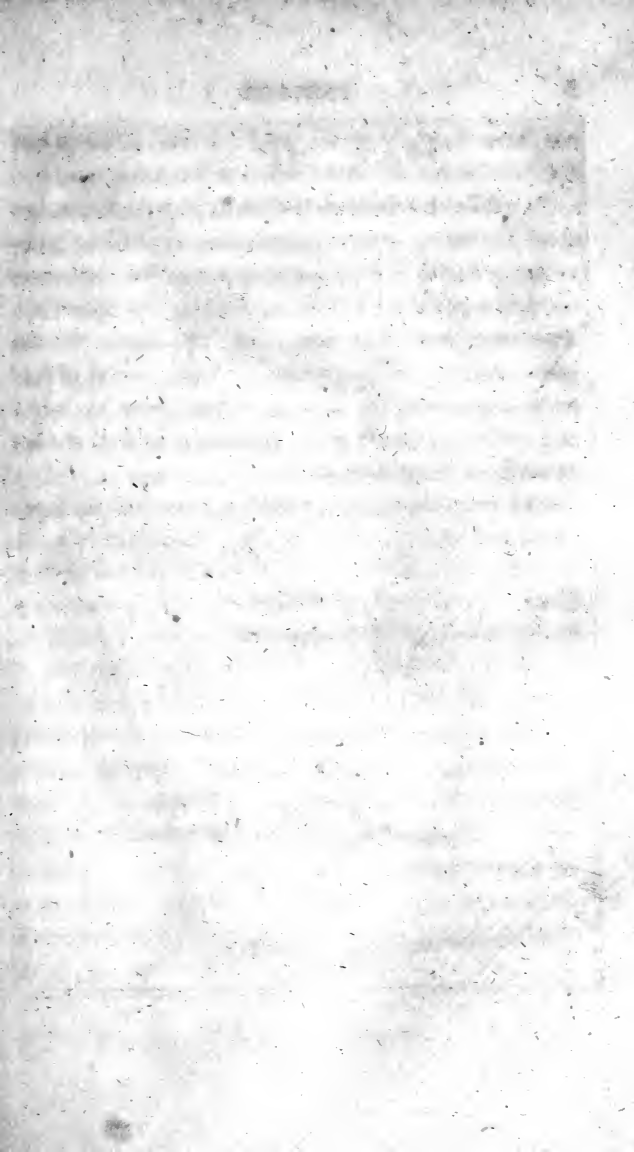
Much valuable information was also obtained in answer to specific inquiries sent to them by the Society. Numerous sketches and drawings of places and things were taken on the spot; and where it was practicable, as in the case of the idols, instruments of music, domestic utensils, &c., the articles were sent to England. A complete cabinet of the minerals and metals of the island, specimens of the plants and trees, and even the preserved fruits were sent by the missionaries to the museum of the Society.

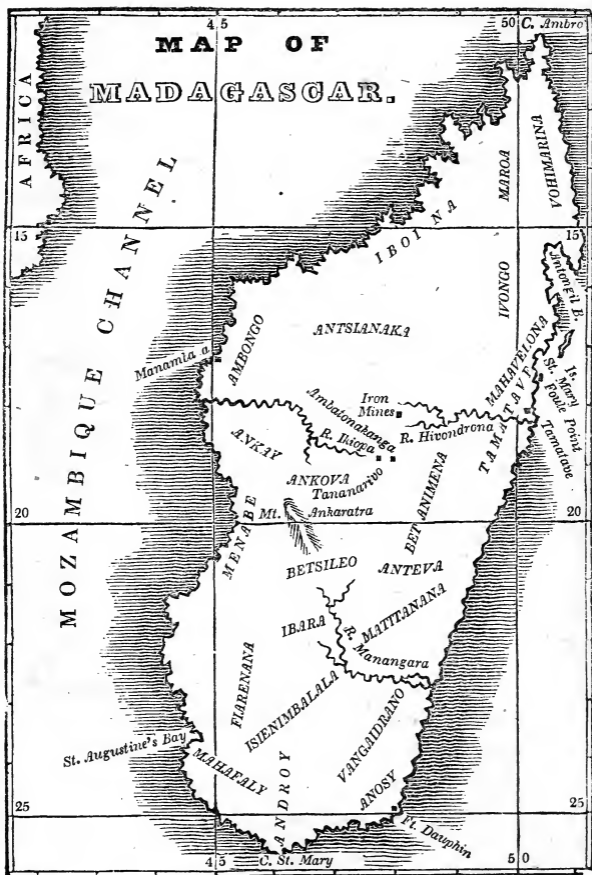
In the year 1838, the Rev. William Ellis, formerly missionary in the South Seas, and now Foreign Secretary to the London Missionary Society, compiled from the papers of the missionaries, and from the journal of the British agent, Mr. Hastie, a complete history of the island from its discovery till near the close of 1837. The history of the island previous to 1810, is compiled in part from the accounts of travellers, and in part from the statements of men who resided in the island, five, ten, and even fifteen years, either as traders, or in attempting to plant colonies: the remainder of the history is from the papers of the missionaries. From that work, published in 2 vols. 8vo. of six hundred and fifty pages each, this volume has been gathered. Much that would be interesting has of course been omitted; and the history of the island previous to 1810, is barely touched upon. It is believed, however, that there may be gained from it a clear idea of the country, its climate and productions, of the races by which it is peopled, of their domestic manners, their civil relations and social condition, of their occupations and amusements, of their national observances and customs, and of their government, mythology, and superstitions, as these have been found to exist among them since they were first visited by Protestant missionaries. By additions from the English magazines, the history

has been brought down to June 4th, 1839, when the latest accounts were received from the island.

Painfully interesting as those accounts are, we must renounce our understanding as well as relinquish our faith, if we can believe that God will ever suffer the cause of Christ in Madagascar to perish. The seed has been cast into the earth, it has been watered with a martyr's blood, and God will pour his blessing upon it till it shall grow up into a mighty tree, and the tribes of the island find shelter beneath its branches.

And may we not hope that the reading of these pages will stimulate to more earnest prayer, that, in the words of one who sealed her fidelity with her blood, "God would hasten his pity, and have mercy on the dark land of Madagascar?"





# HISTORY OF MADAGASCAR.

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## CHAPTER I.

Situation—Extent—Discovery—Name—Rocks—Minerals—  
Surface—Mountains—Lakes—Rivers—Scenery—Springs.

MADAGASCAR, the Great Britain of Africa, and one of the largest islands in the world, is situated in the Indian, or Eastern Ocean, and is the principal island in the group usually called the Ethiopian Archipelago. It is separated from the eastern coast of Africa by the Mozambique Channel, which is nearly 500 miles across, though the nearest point of Madagascar, Cape Manambaho, is not more than three hundred miles from the opposite continent. East India ships, especially those bound to Bombay, frequently pass through the channel, and, when in want of provisions, usually resort to St. Augustine's Bay, which is on the south-eastern shore of the island. The

distance between the Cape of Good Hope and Madagascar is about 1800 miles: from Mauritius it is nearly 600 miles distant; and from the Isle of Bourbon, nearly 500.

From Cape Amber, or Ambro, its northern extremity, situated in lat.  $12^{\circ} 2'$  S., Madagascar extends southward, about 900 miles, to Cape St. Mary, its southern point, which is in S. lat.  $25^{\circ} 40'$ . The breadth of the southern part of the island is about 300 miles; the northern portion is narrow, and it is widest in the centre, where it is about 400 miles broad. It has been estimated to contain one hundred and fifty millions of acres of land.

The existence of the island was first made known to Europeans, in the 13th century, by Marco Paulo, who brought to Europe the accounts he had received concerning it while in Asia. By him it was called Magaster. After this nearly three centuries elapsed before any accurate knowledge respecting its situation and extent was obtained. The first European who visited the island was Lawrence Almeida; son of the Portuguese viceroy in India. It had, however, for a long period previously been known to the Moors, Arabs, Persians, and the natives of India, particularly those in the

neighbourhood of Bombay, who visited its western shores for the purposes of trade. It was called by them *Serandah*.

The word *Madagascar* is of foreign origin, and the natives are acquainted with it only as the name given by strangers to their country. They themselves have no distinct specific name for the whole of the island; and when they have occasion to speak of it, they either name the several provinces, or use such expressions as *Izao ambany lanitra*, "this beneath the skies;" *Ny anivony ny riaka*, "this in the midst of the flood," "this which is surrounded by water."

The rocks of the island are chiefly granite; there is, however, the beautiful rose-coloured quartz, used by the natives to ornament their tombs; slate, suitable for roofing and writing on; limestone, marble, and probably coal; there are in many parts volcanic rocks, yet no volcanoes are now known to exist.

Gold, the diamond and other precious gems are not found in its mines, but it is rich in the minerals most useful to man. Silver, the natives say, has been obtained; copper is often found; and iron, a mineral far more valuable than gold, to a nation in the infancy of its civi-

lization, is so abundant as to give to one of the mountains the name "Iron Mountain," and in ores so rich as to be easily smelted and wrought by the rude and simple processes of the natives.

A substance resembling black lead is found in some parts of the island, and is used to colour and polish or glaze many of their rude articles of domestic use. Several kinds of coloured earth have been found, some of which are used in colouring the outside of buildings, &c.

The country next the shore, with the exception of the south-eastern coast in the neighbourhood of Fort Dauphin, is flat and exceedingly low. Some parts are apparently below the level of the ocean, and, consequently, marshy and incapable of culture. This margin of comparatively level soil, consisting of rich meadow-land, or rice-grounds, extends on the eastern coast from ten to fifty miles in breadth; on the western side of the island it is from fifty to one hundred wide, and occasionally extends still farther towards the interior. In some parts of the eastern coast, the country becomes suddenly mountainous at the distance of about thirty miles from the sea. Within the level border, almost the whole country is diversified

with hills of varied elevations, and extending in every direction.

In some parts of the island, immense plains stretch, in comparatively cheerless solitude, over a wide extent of country; and at distant points, in varied directions, a small spot is all that appears under cultivation. There is not, as represented on the maps, any continued chain of mountains stretching from one end of the island to the other, yet there are in every part numerous hills of greater or less elevation; the highest is Mount Ankaratra, near the capital, which rises to the height of 12,000 feet above the level of the sea.

The highland scenery of Madagascar, and also the low country near the sea, is diversified by lakes of various extent and form. Some of them are remarkable for their natural beauty, others are esteemed for their utility; many of them are large. On the eastern coast of the island, a series of lakes extends for a distance of 200 miles. Several of these are remarkably beautiful, being spotted with islets of various dimensions, some of them clothed with verdure, others enlivened with the habitations of men. The water of some is fresh and abounds with fish, of others, it is salt; and in one instance the

waters taste as if strongly impregnated with copper.

The rivers of Madagascar are numerous, and many of them of considerable size; but all unfavourable for the purposes of trade and commerce. At their junction with the sea most of them are choked by sand, and in the interior are interrupted by numerous cascades and rapids, which, while they enliven the gloomy and unbroken solitude of the mountain scenery, render navigation dangerous if not impracticable.

The appearance of the country on the banks of some of these rivers is remarkably rich and beautiful, exhibiting all the variety of nature in its most pleasing and attractive forms; and to the eye accustomed to American scenery, it would vie with its fairest regions, were its gently rising grounds, sheltered groves, or spreading lawns enlivened by structures, the abodes of intelligence, refinement, and comfort, with temples sacred to Him who hath weighed the mountains in scales, and the hills in a balance.

Fountains or springs are numerous and valuable, especially in the more elevated parts of the island. Mineral, medicinal, and warm

springs are frequent, though not often used by the natives. In the interior is a village remarkable for its salt springs, which are so rich as to deposit large quantities of salt on the earth and stones around. The natives of this part of the country drive their cattle to the place, to lick the salt. Here, also, instead of planting rice, or grain, or roots, for food, as is usual in other places, the natives plant a kind of flag, of rapid growth, which imbibes a large portion of the saline properties of the soil on which it grows. This rush they cut several times in the year, burn it, and from the ashes extract a salt, which they pack up in baskets of rush or grass, sell in their markets, or send to the capital. From the manufacture of salt of very inferior quality, by the above simple process, the people of this neighbourhood are said to be comparatively rich. Their superstitions prevent them from using the superior kind of salt which nature manufactures for them.

## CHAPTER II.

Climate—The Year—Seasons—Rain—Waterspout—Whirlwind—Lightning—Earthquakes—Soil—Trees and Plants—Birds—Food—Quadrupeds—Reptiles.

THE climate of Madagascar is exceedingly diversified, both in the range of its temperature and the degrees of its salubrity. The heat, in the low lands and on the coast, is often intense; but in the interior and elevated parts of the country it is mild, the thermometer seldom rising above  $85^{\circ}$ . In the different sections, every variety of temperature may be met with, from the comparatively oppressive heat of the coast, to the cold of the lofty Ankarakatra range, on the summit of which, ice may often be found; or the elevated regions in the northern part of the island, where showers of sleet are frequently seen.

The temperature of the province of Ankova, in which the capital is situated, is agreeable to a European, the greatest heat being about  $85^{\circ}$ , and the lowest  $40^{\circ}$ ; and though during the chief part of the day, viz. from nine in the

morning to four in the afternoon, it is often sultry, the mornings and evenings are always pleasant. In the winter months, or from May to October, when the ground is occasionally covered with hoar-frost, the thermometer frequently does not rise above  $44^{\circ}$  for several days in succession. At other seasons, the changes in the heat of the atmosphere are extreme and sudden. Often in the morning the thermometer is at  $40^{\circ}$ , or even at  $38^{\circ}$ , and rises to  $75^{\circ}$  or  $80^{\circ}$  between two and three o'clock in the afternoon of the same day. The difference in the temperature, however, is much less than that which is experienced in the salubrity of the climate in different portions of Madagascar. The climate of the whole coast, with but few exceptions, is extremely prejudicial to health, and affects the natives not born in those parts, and foreigners, in nearly an equal degree.

The miasma pervading the atmosphere over the greater part of the coast, during the whole of the summer months, has proved so fatal to the colonists or settlers from France, who have at different times attempted to establish themselves in the country, and to the Dutch, who have visited it for trade, as to render the names

given to the Isle of St. Mary's, "the grave of the French," "the churchyard" or "dead island" of the Dutch, applicable to the coast of the greater part of the island.

The contagion which causes the destructive fever, is supposed to arise from the decay of vegetable substances in stagnant water. The mouths of many of the rivers are choked up with sand, so that their waters either pass sluggishly into the sea, or, when not swollen by rains falling in the interior, present the aspect of a broad, unruffled, stagnant lake, for several miles inland.

Many of the lakes are also shallow, and receive large quantities of vegetable matter, furnished in all the rank luxuriance which the heat and humidity of the climate unite to produce; and some of these sheets of water, from the trees and shrubs that grow around, and rise in different parts of their surface, bear a greater resemblance to insulated forests than ordinary lakes.

The effluvia arising from the lakes and swamps near the coast is extremely prejudicial to health; and by incautious exposure to this, either early in the morning or late in the evening, the fatal seeds of the Malagasy fever

may be so deeply received into the human constitution as never to be eradicated. In the central parts of the island, and in Ankova, said to be the most salubrious province in Madagascar, the fever does not exist, though here, occasionally, persons who have been affected on the coast fall victims to a relapse.

The great elevation of the province of Ankova, perhaps five or six thousand feet above the level of the sea, the absence of forests, the general dryness of the soil, the partial extent to which luxuriant vegetation is spontaneous, and the cultivation of many of the marshy parts of the soil, will be sufficient to account for its salubrity. The weather on the coast is generally hot and damp, or rainy; but in the interior the rains are periodical, and, in a great measure, regulate the divisions or seasons of the year.

The Malagasy year commences at the capital with an annual feast, called the Fandroana. This festival commences about ten or eleven days in each year earlier than in the preceding year; consequently, a complete revolution takes place about every thirty-third year. The return of this festival is often the only means that the inhabitants have of ascertaining their age; and

as there are some who are said to be able to recollect the Fandroana occurring precisely at the same period, three successive times, they must be upwards of one hundred years of age.

There are four seasons; *Lohataona* or Spring, which lasts one month and a half, from the budding of the trees to the beginning of the rain; *Fahavaratra*, or summer, from the beginning of the rains to the beginning of harvest; *Fararano*, one month and a half, from the beginning to the close of harvest, and *Ririnano*, five months, from the end of harvest to the festival of the new year. The rain, in its season, usually begins about four o'clock in the afternoon, and continues for several hours; often accompanied with heavy thunder and lightning. The waterspout called *Rambondanitra*, or "tail of heaven;" and the whirlwind, called *Tadio*, or "twist," are common, and often exceedingly destructive to houses and plantations. The forked lightning, too, causes the loss of several lives every year; while that which is seen almost constantly in the evening playing in the horizon is perfectly harmless, and at the same time one of the most beautiful and splendid phenomena to be witnessed in Madagascar. Earthquakes are not unknown.

The soil in many parts of Madagascar, especially in several of the beautiful and extensive valleys of the island, may justly be called fertile. Large portions of the table-land of the interior, and of the mountainous part of the island, are, however, rocky and barren, and much of the low land near the coast appears little better than a pestilential swamp, or unwholesome morass, while the border extending to the sea is often sandy and barren. The soil of many parts is nevertheless mellow, rich, and susceptible, in a high degree, of cultivation; while it appears sufficient to yield the means of support for a vastly larger population than the island at present contains, or is likely to contain for many generations to come. From the varieties of soil which the different sections of the country exhibit, it seems eminently adapted not only to yield a far greater abundance of the articles at present cultivated, but to be well suited to the growth of every valuable production of countries in the temperate or the torrid zone.

The vegetable productions of Madagascar are numerous and valuable. Notwithstanding the sterility of the granitic mountains, and the bare, or moss or fern-clad plains of some por-

tions of the interior, the shore, in general, is woody ; groves, with pleasing frequency, adorn the landscape ; shrubs and brushwood decorate and clothe many parts of the island. The vast extent, the unbroken solitude and gloom of its impenetrable forests, where, under the continued influence of a tropical sun and a humid atmosphere, the growth and decay of vegetation, has proceeded without interruption for centuries, present scenes of extensive and gigantic vegetation, in sublime and varied forms, rarely, perhaps, surpassed in any part of the world. Immense forests traverse the island in all directions, within which may be expected and realized all that is imposing, and wonderful, and venerable in the vegetable kingdom, where, for thousands of years, "no feller has come up against them," nor have the footsteps of man ever broken their deep and impressive silence.

The difficulty of exploring these forests is incalculable ; partly on account of the impenetrable masses of underwood, and the abundance of enormous parasitical plants, which entangle and obscure the way at almost every step ; partly from the insalubrity of the deep recesses, where no air circulates freely ; and

partly from the very situation of the forests themselves, stretching up the sides of precipitous mountains, spreading over hills broken by sudden and deep chasms, or tenaciously occupying an under-soil, from whence the upper has been washed away by heavy rains and torrents, leaving merely a net-work of roots and fibres, with fallen and decayed timber, to support the foot of the passenger.

Amidst the recesses of the forests are numerous immense caverns, which are often frequented in times of war as places of retreat,\* and at other times used by the *jiolahy*, or brigands, to conceal themselves and their plunder. Those retreats are seldom known, except to those who live in their immediate neighbour-

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\* A curious instance of this kind occurred some time ago in the Sakalava country. Radama, with a large army, undertook the subjugation of the province. At the close of the campaign, he married Rasalina, daughter of the king of the Sakalavas. Referring afterwards to the war between Radama and her father, she remarked to some officers who had accompanied the king, "We saw you, during your whole march, and observed all your movements in search of us. We were near you in the woods, and concealing ourselves in caverns; and on one occasion you actually walked over our heads, without ever imagining we were so near." Yet there were several thousand persons with Radama, and as many with the Sakalava prince

hood ; hence they are but rarely discovered by persons from other provinces.

The forests yield abundance of timber ; besides dyewoods, and wood suitable for cabinet work, carpentry, and ship building. Among the many valuable trees and forest plants may be mentioned the *ampaly*, whose hard leaf is used to polish wood-ware ; ebony ; *avooha*, from which a coarse paper is made ; *tapia*, on which the silk worm is extensively reared ; the grape, the fig, and the bamboo. There is, besides, a tree which yields the gum copal ; the *azaina*, of whose trunk the canoes are made and whose juice is used in fastening knives, &c., into their handles ; the *voahena*, which is very abundant and yields the gum elastic ; the hibiscus, which is manufactured into cordage and cloth ; the mimosa, planted about the tombs ; the splendid euphorbia, used as a common fence ; and the *tangena*, of whose deadly use an account will be given in another place. Almost every variety of spices, and the richest fruits and plants of the torrid zone are produced in abundance. Flowers are numerous and of the rarest kinds. Honey, wax, and gums are abundant in the forests ; and no less than twelve kinds of oil are obtained from the

numerous vegetable productions of the country.

Among the birds are found, either native or recently introduced, almost all that are known in Europe and America; on their lakes and rivers, are wild ducks and geese; in the forests, the pheasant, the peacock, the turkey, the turtle-dove and the bird of paradise; and in the more unfrequented parts of the island, the falcon, the eagle, and the ostrich.

Of the native productions used as articles of food, rice holds the principal place. To the Malagasy, as to many of the eastern nations, it is the staff of life.

The cocoa-nut is thought to be of recent date in the island, and is supposed to have been borne by the waves from some other soil, and washed to the shores of Madagascar about one hundred and fifty years ago. The bread-fruit tree is of still more recent introduction. Plantains and bananas have been known from time immemorial. There are also several kinds of yams, called by the natives, *ovy*; the manioc plant, also called *manga-hazo*; Indian corn, or maize, and large millet; several kinds of beans, gourds, melons, pine-apples, and earth-nuts. Lemons, oranges, citrons, limes, peaches, and

mulberries also flourish luxuriantly ; some of which, it is said, were first planted by the French in the south of the island. Many edible roots and vegetables cultivated in the neighbouring islands, at the Cape of Good Hope, and in Europe, have been introduced within the last few years, by the late James Hastie, and still more extensively by the members of the Mission. To them the island is indebted for several varieties of the Cape vine, the Cape fig, quinces, pomegranates, and, as an experiment, walnuts and almonds. Coffee has been found to succeed well. Wheat, barley, and oats have been produced, but are not much prized by the natives, and do not seem to flourish in their soil. The European potato is extensively cultivated, and highly esteemed.

The quadrupeds of Madagascar extend to but few varieties, yet they comprise those most useful to a nation in the early stages of civilization.

Horned cattle are numerous, both tame and wild, and constitute the principal wealth of the chiefs and nobles of the island. The tame cattle are of the zebu or buffalo kind, and have a large hump on the back between the shoulders. They not only furnish a large portion of

the means of subsistence, but are exported in great numbers to the Islands of Bourbon and Mauritius, and furnished to shipping visiting the coast for supplies.

Individuals residing in the capital, who possess large herds of cattle, generally send them under the care of their slaves into some unenclosed part of the country, fifty or a hundred miles distant, where they are kept till required for the home market, or sent to the coast for sale or exportation. Many that are kept up and fed, resemble the prize animals of the English market, and are reserved for some distinguished occasion of domestic, civil, or religious festivity. Their mode of feeding their oxen is singular. Each village has its fahitra, or cattle-folds, into which the horned cattle, for security, are driven every evening, and whence they go forth to pasturage in the morning. Cattle are also kept in the fold for the purpose of being fattened.

The fahitra is an enclosure, usually a large square pit, dug out in front of the owner's house, and within the walls by which the family residence is surrounded. It is generally about six yards square, and about five feet deep. A sort of shed is sometimes erected in



it, under which the provision is placed for the cattle. The provision is sometimes placed in a kind of rack; but it is also placed so high that the animal is compelled to stand the whole time of feeding, in a position that forces the chief weight of its body on its hind-legs. Whether the custom originated in accident or design, is uncertain, but it is universal, and is supposed to aid in fattening the animal better than our mode of allowing them to stand on a level floor. Sometimes animals are fed in this manner for three or four years, and attain an enormous size, especially those belonging to

the rich, and intended for the day of slaughter at the annual feast, or some other season of rejoicing and display.

Sheep, goats, and swine are also abundant. Dogs are found in some parts, and the wild-cat, an exceedingly beautiful animal. Besides these, there are among the wild animals the baboon, the monkey, the fox, the rat, the mouse, and the large-winged bat, which is sometimes eaten by the natives; crocodiles swarm in the rivers, and are regarded by the natives with superstitious veneration. Fish are abundant, except in the more elevated parts of the island.

Among the reptiles of the island are lizards, scorpions, centipedes, and spiders. Serpents abound in the woods, and though few if any are venomous, some are large, and have been known to destroy wild cattle. Among the lizards is found the beautiful chameleon, and the insect tribes of Madagascar comprehend the silk worm and the brilliant firefly.

## CHAPTER III.

Provinces—Ankova—Capital—Palace—Burial-place—Courts  
 —Place of Execution—Place of the Kabarys—King's  
 Cottage—Houses—Population of Madagascar—Two Races  
 —Olive race—Dark race—Intellectual character—Moral  
 character—Deceit—Love of home—Hospitality.

MADAGASCAR contains twenty-two large provinces:

- |                 |                    |
|-----------------|--------------------|
| 1. Vohimarina,  | 12. Isienimbalala, |
| 2. Maroa,       | 13. Ibara,         |
| 3. Ivongo.      | 14. Betsileo,      |
| 4. Mahavelona,  | 15. Menabe,        |
| 5. Tamatave,    | 16. Ambongo,       |
| 6. Betanimena,  | 17. Iboina,        |
| 7. Anteva,      | 18. Antsianaka,    |
| 8. Matitanana,  | 19. Ankay,         |
| 9. Vangaidrano, | 20. Ankova,        |
| 10. Anosy,      | 21. Mahafaly,      |
| 11. Androy,     | 22. Fiarenana.     |

Ankova, the country or province of the Hovas, is the most important province in the island of Madagascar. Its inhabitants are

more numerous, industrious, ingenious, and wealthy, than those of any other part of the country. It is the centre of the empire, the seat of the government, and the scene of the principal efforts hitherto made in the country, to introduce education, European improvements, arts and sciences, and to promote civilization. Its climate is the most salubrious in the island, and its soil, though to a great extent still untilled, has yet been brought under sufficient improvement and culture to maintain a large population.

From its extreme want of wood, the general appearance of Ankova is barren, dreary, and uninteresting. The eye is fatigued with traversing its numerous hills and mountains in search of vegetation, as a relief from the dullness of the unvarying scene, which a country, generally destitute of brushwood, grove, or forest, presents. In the rainy, which is also the warm season, vegetation is extremely rapid; the valleys, carpeted with the loveliest green, are then rich in luxuriant verdure, and even the tops of the mountains, and the rounded summits of the thousand hills, clothed for a few months in the year with a coarse and dwarfish grass, assume an aspect of comparative cheer-

fulness. But in the dry, which is also the cold and wintry season, the appearance of the whole country, excepting the meadows, and a few spots artificially watered, is exceedingly barren.

The greater part of Ankova may be considered hilly, rather than mountainous. Few of its highest mountains rise above five or six hundred feet above the level of the surrounding rice grounds. The capital itself, Tananarivo, is situated on the summit of a long irregular hill, about five hundred feet high. The principal mountains in Ankova, are chiefly distinguished as the scene of legendary tales, recounting the mighty achievements of giants, and other monstrous beings. The altars erected by former generations on the summits of these mountains, to the memory of such extraordinary personages, still exist, and are visited by the people as the appropriate places for prayer and sacrifice to the spirits of the mighty dead. On the tops of some of these mountains are still existing the remains of ancient villages.

Ankova, although it has few trees to improve or diversify its appearance, excepting the wild fig, which is met with in most of the villages, is bounded by forests to the north and

east. To its being thus clear of wood, and its consequently favouring the free circulation of the air, may in part be attributed the salubrity of Ankova, and the north of Betsileo, for here the Malagasy fever is as much an exotic as it is indigenous almost everywhere else.

The valleys and low grounds are principally used for the cultivation of rice: bogs and marshes, which are too swampy for the growth of rice, are planted with rushes; a valuable production to the cultivator, being in extensive demand for thatching, making baskets, matting, hats, fuel, &c. The higher level grounds, and the sides of the hills, where the ascent is not so steep as to expose the soil to the liability of being washed away in the rainy season, are planted with manioc, sweet potatoes, gourds, sugar cane, beans, &c.

The Ikiopa is the finest river within a great distance of the capital, which at unequal distances it almost surrounds. This river waters the fine vale of Betsimitatatra, which lies to the west of the capital. The vale itself reaches from thirty to forty miles; in a direction from north to south, varying in width from half a mile to four miles. It is, however, impossible, merely by specifying its length and width, to

convey an accurate idea of the form or beauty of the Betsimitatatra vale. Its rich productions throughout its whole extent, its irregular outline, terminated by innumerable rising grounds and gently sloping hills, covered with villages, or adorned with cultivation, continually present to the traveller new and varying scenes of tranquillity and loveliness. In the rainy season especially, Betsimitatatra, viewed from the capital, presents the most charming and delightful scenery. It is extensively cultivated, and the beautiful green of the rice plantations, in the early part of the season, is not surpassed by the finest herbage of the European landscape.

Tananarivo, the capital of Imerina, and now of Madagascar, stands on the summit of a lofty, long, and irregular hill; it commands an extensive prospect of the surrounding country, and of not fewer, perhaps, than a hundred smaller towns and villages. The highest elevation of Tananarivo above the adjoining vale, is about five hundred feet. Its elevation above the level of the sea is believed to be about seven thousand feet. The direction of the hill is nearly north-west and south-east. The two principal paths to its summit wind up in an

extremely irregular manner ; one from the east to the centre of the town, and another from the north, proceeding through the town to its southern extremity.

The signification of the name Tananarivo is determined by its etymology. *Arivo* signifies a thousand ; *tanana* means a town. The compound word will therefore signify a thousand towns.

The summit and the sides of the hill, on which the city stands, are covered with buildings, especially near the top. The houses are built on the declivities by means of artificially levelled terraces, of twenty, thirty, or forty feet in width, formed one above another. A principal thoroughfare, or road, divides the town from east to west ; out of which branch innumerable small pathways, leading between the houses, where, however, room is scarcely left in some places for two foot-passengers to pass ; and even that little can only be obtained with difficulty, perhaps by means of enormous stones jutting out of a bank, amidst hollows caused by incessant torrents of rain, or across some mass of rock projecting over a frightful precipice beneath. The nature of the ground on which the city stands precludes the possi-

bility of regularity in the formation of the streets or the disposition of the buildings.

The principal houses in the capital are built of wood, and are sometimes substantial and durable. The chief entrance always faces the west. The threshold of the door being often raised eighteen inches or two feet above the level of the pathway, a block of stone is placed outside the door as a step, and another inside to assist in reaching the floor. The houses are detached, and generally surrounded by a low mud wall. The fronts of several comparatively new houses are screened by verandas, and a few of recent construction, belonging to the officers of government, have boarded floors. In general, a coarse and strong matting, spread on the earth, constitutes the bed, table, and floor of the inhabitants.

In nearly all the houses, a hearth or fireplace is made, not far from the centre of the building, consisting of three, or usually five square upright stones, fixed at suitable distances, and used in cooking. No chimneys exist; hence the annoyance from the smoke is great, and, in some of the houses whose roofs are low, it is intolerable to a European. Most of the natives have fires occasionally kept in

all their dwellings, though the cooking may be performed in a detached building. The climate of Madagascar is sufficiently cool, during a greater part of the year, to render a fire an agreeable domestic companion, especially during their evening hours.

One peculiarity in the construction of the Malagasy houses respects the roof. The pitch is generally much greater from the wall-plate to the ridge, than the height of the building from the ground to the lower edge of the roof. Fifteen feet for the height of the walls, and twenty-three for the roof, is not unusual. At the gable-ends are also placed long poles, ornamented by rudely carved ornaments at the extremity. The greater the rank of the owner of the house, the longer the poles. The prerogative of building the highest house in the capital belongs to the sovereign ; no one dares build his house above the king's. The European method of building with roofs of a lower pitch, and with sloping ends, has been generally adopted in the houses lately built, and promises to supersede the plan of building with steep gable-ends. The chief objection to it with a Malagasy is, that neither his father nor his grandfather built their dwellings in that form.

The thatching of the roof, in good houses, consists of the *herana*, a rush, of which abundance is found in the neighbourhood of the capital. The Malagasy mode of thatching bears a strong resemblance to that practised by the South Sea Islanders. The rush is folded over a slender cane, to which it is tied down by a small reed. The cane is about five or six feet in length, and when filled with rushes, is fastened to bamboo rafters placed on the principal timbers. The *foliæ* of prepared rushes are placed one over another, at the distance of two or three inches from the margin. Roofs thus constructed look remarkably neat, and generally last from seven to ten years. The two palaces lately erected by Radama, and one or two other houses, have shingled roofs, similar to those used in the Isle of France.

Many of the poorer houses are constructed of the *zozoro*, a species of rush, formed, by means of small canes passing through the rushes, into a sort of mat. These, fastened to a few upright poles driven into the earth, complete the houses of great numbers of the inhabitants of Madagascar. Some are also built of bamboos split and beaten flat. These are all much colder than the wooden houses. • Three or four

dollars will be sufficient to complete a moderate-sized residence of this kind. No mud-wall houses are built in the capital, but many in the immediate vicinity. Some of these are coloured with different kinds of earths, as yellow or light pink, and give a pleasing variety to the scenery in which they appear.

In the centre, and near the highest part of the town, stand the buildings constituting the palace, surrounded by a high palisading of strong poles. The ground on which they are erected has been raised by artificial means seven or eight feet above the public road which passes by it. The raised ground is well supported by means of a neat and strong stone wall, of native construction. The palisadoes are placed about six feet from the edge of this stone coping: they are about eighteen or twenty feet in height, firmly driven into the earth: those around the northern division are united by cross-beams placed on the top, into which large spears, painted yellow in imitation of gold, are driven with their points upwards.

Near by is the sepulchre of the kings, the place of the courts, and the place of execution. The courts are held in the open air, beneath

the shadow of the fig trees or on the stone fence of the palace. Formerly the judges met to hear causes and administer justice, in a house. On one occasion, however, not many years since, the king was passing by the house in which the judges were assembled, when they omitted to rise and pay his majesty the usual token of homage, either not seeing, or pretending not to see the king: Radama, tenacious of respect, and believing, with a Spanish monarch, that "no ceremony should be deemed a trifle, since the king himself is but a ceremony," resolved, that "those who could see, and would not, should be made to see," and, accordingly, ordered the house to be instantly taken down, and directed that, in future, all causes should be tried, and awards given, in broad daylight, that the administration of justice might be open, and no one find excuse for not paying due respect to majesty.

The place of execution for criminals convicted of the highest offences is a lofty rock. The fall of the unhappy victim may be about sixty or eighty feet; when he is inevitably killed, being dashed amid the scattered masses of broken rock lying at that distance: the fall is then from three to four hundred feet further

to the base of the hill, from the edge of which he has been hurled.

The usual place of execution for ordinary criminals is at the southern extremity of the hill on which the town is built. It is called *Ambohipotsy*. It is a dreary spot,—adapted to excite deep and melancholy feelings. Numerous skulls are scattered over the ground, the only remains of unhappy victims, who, having suffered the sentence of the law, were left as they fell, to be devoured by dogs and birds. These animals appear familiar with the place, and the scenes of terror it so often exhibits, and, as if instinctively attracted to it, flock to the spot whenever there is an execution, and seize their prey almost before the executioners have left the ground. No one dares remove the body of a criminal for interment, without previously obtaining the express permission of the sovereign.

To the northern end of the capital is the place where the *kabarys*, or public assemblies, are held. It is a large open space, well suited, by its natural formation, for the purpose for which it is used; and will continue to be esteemed as such, so long as the custom obtains of assembling the people *en masse* to receive messages

from the sovereign, and to transact all public affairs. On the north, south, and east of this spacious area, the ground gently rises, giving the site somewhat the appearance of a natural amphitheatre, where from eighty to one hundred thousand persons may conveniently assemble and witness all that passes.

Like many other towns, the capital was formerly surrounded by ditches, and defended by gates ; some ruins of them still remain.

In the immediate vicinity of Tananarivo are two residences erected by Radama ; one at Mahazoarivo, being merely a cottage, intended to form a retreat from the bustle of the town, and built on a very limited plan ; and the other at Soa-ierana, still unfinished, but forming a mansion or palace on a highly respectable scale.

Mahazoarivo is a small village, distant about two miles south-east from the capital. The cottage was built, and the grounds laid out, entirely under the direction of Radama. The cottage itself consists of three rooms, to which are attached numerous outhouses. It was built in 1826, by Malagasy workmen, and the interior is neatly fitted up in the European style. The garden contains a collection of all

plants, shrubs, flowers, &c. introduced by foreigners to the country; and a considerable, though still extremely imperfect collection, of those found in the island. It was the intention of the king to have rendered the collection of the plants of Madagascar as complete as he possibly could. When his leisure from public business permitted it, he spent much of his time in this retreat, and sought amusement sometimes in a bull-fight, and occasionally in the more quiet, but equally useful occupation, of superintending the care of the garden. Close within the gates of the front entrance, the king had formed with grass turfs two letters, "R. R." "Radama Rex," one on each side the great path to the cottage. Who, twenty years before, would have thought of a Madagascar chieftain carving out, in the turfs of his garden, the initials of his name and sovereignty in the learned language of Europe?

The houses in and about the capital are superior to all others in the island. The best are constructed of wood, others are built of bamboo, some of rushes, and some of mud; the poorest kind are merely excavations in the earth. Except in the materials of which they are built, they resemble each other; all have

the same divisions, the window in the north, the door to the south, and the fireplace in the centre. The floors are composed of red and yellow mats; on these they repose without any sort of covering, sometimes with a pillow for the head, resembling a sofa-pillow, and sometimes only with a log of wood under the mat.

The population of Madagascar is 4,450,000, which is evidently much less than the island has contained at former, and not remote periods of its history. The extensive plains which were once cultivated rice fields, but are now overgrown with grass and brushwood, and the scattered ruins of villages, or even whole ranges of villages now wholly deserted, show, though imperfectly, the extent to which the country has been depopulated.

The female sex greatly preponderates, which, as well as the diminution of population, may be in part accounted for by the fearful waste of life among the men in their frequent and barbarous wars. The slave trade, wars, infanticide, and the prevalence of a certain class of diseases, will account for the small population of an island capable of supporting at least five times its present number.

Madagascar is not inhabited by a single race, but by a number of distinct tribes, evidently derived from more than one source, and though now united under one government, yet differing in many respects from each other. The distinction most strongly marked, is that of colour, and this separates the population of Madagascar into two great classes; the one distinguished by a light, exquisitely formed person, fair complexion, and straight or curling hair; the other more robust and dark coloured, with crisped or woolly hair.

The Hovas, or inhabitants of Ankova, may be taken as a specimen of the olive race; their complexion is a light olive, frequently fairer than that of the inhabitants of the southern parts of Europe. Their features rather flat than prominent; their lips occasionally thick and projecting, but often thin, and the lower gently projecting, as in the Caucasian race: their hair is black, but soft, fine, and straight, or curling; their eyes are hazel, their figure erect; and though inferior in size to some of the other tribes, they are well proportioned. Their limbs are small, but finely formed; and their gait and movements are agile, free, and graceful. Though distinguished by their

promptitude and activity, their strength is inferior to that of other tribes; and they are far more susceptible of fatigue from travelling or labour.

To the other class belong the Sakalavas, a brave and generous people, and, physically considered, the finest race in Madagascar. In person they are tall and robust, but not corpulent; their limbs are well formed, muscular, and strong. Their features are regular, and occasionally prominent; their countenance open and prepossessing; their eyes dark, and their glance keen and piercing; their hair black and shining, often long, though the crisped or curly hair occurs more frequently among them than the inhabitants of other provinces. Their aspect is bold and imposing, their step firm though quick, and their address and movements often graceful, and always unembarrassed.

Like most uncivilized nations, the Malagasy are exceedingly averse to any effort either of mind or body; they are not, however, deficient in mental power; on the contrary, their system of government, their keenness in trade, and their few specimens of poetry and eloquence, give proof of considerable strength of mind. Since the introduction of books, and the labours of

the missionaries among them, many of the most ignorant have in a very short time learned to read their own language with fluency and ease, and others already more cultivated have advanced with equal rapidity.

In the moral qualities of the Malagasy there is little that can be regarded with complacency: they are cruel, ambitious, revengeful, and avaricious, and when they possess the means, indulging in gluttony and intemperance. The relative affections are often feeble and uncertain, and generosity and gratitude are without a name in the language. In some of the races, duplicity is the most conspicuous trait of character. There are more words to express the various modes of deceiving than are applied to any other vice. In bartering, every trader asks at least twice as much as he expects to take; and they never forget to boast of any instances of successful fraud. The people delight in fabulous tales; but in none so much as those that relate instances of successful deceit, or fraud.

Lying is a common vice among all. To lie is esteemed cunning and pleasant, and more likely to serve one's purpose of interest or pleasure than to tell truth. In short, their constant aim is, in business to swindle; in professed

friendship to extort; and in mere conversation to exaggerate and fabricate. The laws regard the testimony of witnesses as a part of circumstantial evidence, to be opposed by contrary testimony or evidence. Lying has in some cases been enforced on the natives, it having been required of every Hova, when speaking with foreigners on political matters, to state the exact opposite to truth, on pain of punishment. So far has this been carried, that it was once a serious and public complaint against Christianity, that it taught the people to scruple at telling lies, even to deceive their country's enemies.

Their love of home is a conspicuous and pleasing characteristic. With rare exceptions they leave home with deep regret, and if the period of return be delayed, many become melancholy, and some fall victims to their love of home.

The Hovas often, when setting out on a journey, take with them a small portion of their native earth, on which they often gaze when absent, and invoke their god that they may be permitted to return to restore it to the place from which it was taken. But when returning from a foreign land to their native

island, or from a distant province to their own, every countenance beams with gladness ; they seem to be strangers to fatigue, and seek, by singing and dancing on their way, to give vent to the fulness of their joy.

Throughout the country, with the exception of perhaps one or two of the portions but little known and seldom visited, and where the inhabitants are suspicious or reserved, whenever a stranger in the course of his journey enters a village, and if he only proposes to remain and rest for a short season, a present is almost invariably brought him of rice, poultry, and fruit, or whatever other refreshment the village affords ; and if disposed to delay his departure till the next day, he will experience no difficulty in obtaining the best accommodations in the village. Whatever house he approaches, if the proprietors are within, he is politely invited to enter, and is cordially welcomed. A mat is spread, on which he is directed to sit or recline, and he is either assisted in preparing his own provisions, if he carry these with him, or solicited with respectful courtesy to partake of the best which the house may contain. This is followed by a succession of attentions and civilities, which cannot fail to convince him,

that if he is not among the most polished and refined portions of human society, he is not among rude and unfriendly barbarians.

The hospitality of the people is in part to be ascribed to their customs in regard to their chiefs, who always require to be entertained with the best that can be provided, whenever they travel among the people. In the latter part of his reign, the late king issued a proclamation, declaring that, while all the provision and other kinds of property belonged to the subjects, all the houses in the country belonged to the sovereign; and calling on the inhabitants to furnish lodgings to his servants or soldiers whenever they might require them. In order to satisfy himself as to the degree of attention paid to his proclamation, he went shortly afterwards in disguise to a village at some distance from the capital, and towards evening entered one of the houses, and solicited shelter and accommodation for the night. This was not refused by the heads of the family, but rendered in a way that prevented the guest from concluding, by any possible mistake, that he was welcome. He soon left, and travelled to the next house that appeared likely to yield the shelter he required. Here he was cor-

dially welcomed, and hospitably entertained with the best that the host could provide. On the following morning, when taking his leave, Radama, not less to the surprise than consternation of the whole family, made himself known, and left them with assurances that they should not be forgotten. He remembered his word; and soon after his return to the capital, sent his officers to the village, with a severe reprimand to the man under whose roof he had found himself an unwelcome guest, and a handsome present for the peasant family by whom he had been generously entertained.

## CHAPTER IV.

Manners and Customs—Children—Infanticide—Forbidden by Radama—Food of the Malagasy—Rice—Manner of taking meals—Use of tobacco—Longevity of the natives—Diseases—Malagasy fever—Treatment of the sick—Funeral ceremonies—Places of burial—Funeral of the king—Forms of salutation—Swearing—Instruments of music—Clothing—Ornaments.

THE manners and customs of the Malagasy are in general the same throughout the island, and probably the same now as they have been for centuries; innovation and injury are in their minds the same, and it is sufficient objection to any change, that “their fathers did not do so.”

In the habits and usages of the Malagasy in social life, we find a strange mingling of kindness and cruelty. Thus, in regard to their offspring in general, the Malagasy are fond of children, and a numerous family is regarded as an honour and a blessing. There are, however, certain days and hours, which the Malagasy regard as unlucky, and for an

infant to be born at such times is fatal. These times are calculated by the astrologers, to whom the parents immediately repair on the birth of an infant, to learn its destiny, as if they could not give free current to the tide of their joyous and affectionate feelings, until they have ascertained whether those feelings must be suppressed, and the object of their affections be torn away, or whether they might venture to express towards it their tenderness and love. The decision of the astrologer is, either that the day is lucky and the child may live safely; or that an offering must be presented to avert the evil; or that it must be exposed to death; or that it must die. When the child is to be exposed to death, it is laid on the ground in the narrow passage to the cattle fold, several cattle are then driven in, and made to pass over the spot where the child is placed, while the parents with agonizing feelings stand by waiting the result. If the oxen pass over without injuring the infant, they believe that the evil destiny is removed, and the parents may embrace it and cherish it as one rescued from destruction. But should it be crushed to death, as is most frequently the case, their only consolation is, that had it lived it would have been

subject to the evil destiny which required its exposure to destruction.

In some instances, however, death must be inflicted. Then no labour would secure exemption for the hapless victim; no offering or sacrifice could propitiate the powers on whom its destiny depended, and avert its destruction; no treasures could purchase for it permission to live; and those who otherwise would have cherished it with the tenderest affection, and have fostered it with unceasing care through infancy and childhood, are reduced to the dire necessity of extinguishing that life which the dictates of nature would have taught them to regard as equally precious with their own. Their modes of accomplishing their cruel purpose are too awful for description.

During the reign of Radama, this inhuman practice was almost entirely done away, and in a manner remarkably characteristic of the king. "All the infants condemned to death by the astrologers," said he, "are mine, and he who kills one of them shall die." This not only furnished the parents with a sufficient reason for disobeying the command of the astrologers, but by giving to their offspring the title of "the king's

children," flattered their vanity, and secured their obedience.

The number of infants destroyed by the South Sea Islanders, was not only greater than the number of those who were destroyed by the Malagasy, but the sacrifice was made from different motives; with the former it was pride, and their abominable licentiousness; with the Malagasy it was strict obedience to their heartless superstitions. With the former the females were the chosen victims, with the latter there was no distinction of sex. The infant which a cruel superstition has spared to the Malagasy parent, is cherished with an indulgence which is more frequently carried to excess than otherwise; and it is pleasing to record the testimony of those who have dwelt among the people, that instances are numerous, in which the affection of the parents has been reciprocated by the children, many of whom have been known to love and honour their parents even to old age.

The power of parents over the liberty of their child, is universally acknowledged; and parents are permitted by the judges to sell disobedient and stubborn children into slavery—instances of which have occurred.

Whatever jealousies may render the wives of one husband miserable, or whatever envying and strife may exist between the children of the wife and those of the concubines, it is pleasing to contemplate the Malagasy home as one that is imbittered by few quarrels between parents and children. The former maintain the authority of their relation, so far as it is exercised, without sufficiently, or, in many cases, at all curbing the early development of youthful passions; the children, however, are taught from their infancy to cherish respect for their parents, and the aged, as one of the first obligations in society.

The means of subsistence are procured by the Malagasy in great abundance, and with comparative ease; and if they exhibit less variety than prevails in other countries in the same latitude, they are yet most valuable in kind, and highly conducive to vigour and health. The animal food of the Malagasy comprises the flesh of fish, fowls, and beasts, including those kinds esteemed best by all tribes of men. Among the several kinds of animal food, the flesh of the ox is most valuable and abundant. Beef is termed, by way of eminence, *hena*, meat; all other kinds of meat being distin-

guished by affixing the animal's name. The distinction probably arose from the flesh of the ox being the first, and for a time the only, as it is now the chief, kind of animal food used by the people. The ox is the only animal that is slaughtered for sale in the markets; sheep, goats, and all others, are sold alive. Besides beef and mutton, veal and lamb are sometimes used.

No pigs are allowed to come to the capital; but pork is eaten in the Sakalava country, and other parts of the island inhabited by the dark-coloured tribes, who also eat the flesh of the wild boar. Goats are eaten by some, as are also monkeys and hedgehogs, of many kinds and degrees of delicacy.

The poultry of the Malagasy comprises turkeys, geese, and ducks, with tame and wild fowl. Common fowls are abundant. They have also a species of wild fowl resembling the pheasant; guinea-fowl, tame and wild; various kinds of birds, especially one in shape like a partridge, but smaller. Tortoises, turtles; eggs of hens, ducks, and all birds, as well as those of the crocodile. In their estimate of eggs used as food, those that contain chickens are said to be considered the greatest delicacies. The eggs

of the crocodile are taken in large numbers in some parts of the island : and the missionaries have seen as many as five hundred eggs gathered for food by one family. Their lighter kinds of animal food, like that of the Africans on the adjacent continent, comprise locusts and several sorts of grasshoppers.

Large swarms of locusts are often seen in Madagascar in the spring and summer. They generally approach the central parts of the island from the southern and western quarter, and pass like a desolating scourge over the face of the country, leaving the trees and shrubs entirely leafless, and destroying the plantations of rice and manioc, and whatever the gardens contain. Their appearance on approaching is like a dense cloud of considerable extent, the lowest part of which is about two feet above the ground, while the upper part rises to a great elevation. The natives, on the approach of the locusts, fly to their gardens, and by shouts and noises of the most tumultuous kind endeavour to prevent their alighting. In the uncultivated parts of the country, they often dig holes, of large dimensions, and nearly a foot deep, in which great quantities are collected and taken ; or they ar-

rest them in their flight by means of wide shallow baskets, or by striking them down with their lambas, after which they are gathered up in baskets by the women and children. The locusts form at times an important article of food; for this purpose they are caught as above described, slightly cooked, and eaten, after the legs and wings have been picked off; or they are partially boiled in large iron or earthen vessels, dried in the sun, and repeatedly winnowed, in order to clear the bodies from the legs and wings: they are afterwards packed up in baskets, and carried to the market for sale, or kept in large sacks or baskets in the house for domestic use.

Locusts are usually cooked by frying them in an iron or earthen vessel. Shrimps are not unknown in the island, and the natives say that in taste the locusts resemble them.

An equally singular, but scarcely less frequent article of food among the Malagasy, is the silk worm in its chrysalis state. Considerable quantities of these are gathered, and exposed in large baskets or sacks for sale in the markets of the Betsileo country, and in some of the districts of Imerina, more particularly Imamo, where the *tapia edulis*, the plant

on which the silk worm of Madagascar feeds, grows spontaneously in great luxuriance and abundance. Silk worms are cooked and eaten by the natives of Betsileo and Imerina as grasshoppers and fish are prepared and taken by the inhabitants of other provinces.

The fish eaten by the natives are not numerous. A species resembling trout in form and size, with a considerable variety of smaller fish, especially a kind of the size and appearance of sprats, taken in the canals or branches of the rice grounds, and in the inland ponds, are much used. Eels, some of them remarkably large, crawfish, and oysters are also used in different parts of the country.

Among the vegetable productions used as articles of food rice holds the principal place.\* It is the most important and general article of support to the whole population, and may be

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\* In the year 1696 a vessel on her way to Charleston, South Carolina, touched at Madagascar, to obtain supplies; she was furnished, among other things, with a quantity of rice of a superior quality: on reaching her port about half a bushel remained, which was presented to a gentleman in Charleston, and planted. The climate and soil proved favourable to its cultivation, and from this small beginning has sprung all the rice of the southern states.

justly regarded here, as in many eastern countries, as the staff of life. The natives consider rice alone as *mahavoky*, "able to appease hunger, or satisfy the appetite." Every thing else, even the round of buffalo beef, is regarded only as an accompaniment to the rice. In ancient times, in some countries, the invitation to a feast was to eat bread; and to take refreshment, of whatever it may consist, is, in the language of the country, to take bread; so, in Madagascar, to eat rice signifies to take a meal; whatever is taken besides, is called *laoka*, something eaten with rice, their chief food.

Next to rice, the most valuable kinds of food are, the maize, or Indian corn, the manioc root, arrow-root, and several varieties of yam. To these may be added sweet potatoes, French beans, and most of the European esculent vegetables; besides many valuable roots that grow in the plains, woods, or valleys, without culture. The Irish potato has also been introduced, and is becoming a favourite article of food. Onions are exotic. Leeks, pumpkins, melons, with many agreeable and wholesome vegetables resembling greens or cabbage, and others that have thick and pulpy leaves, are

eaten by the people. Capsicum, or Chili ginger, in a moist state, and saffron, are used as spices or condiments, together with salt, obtained by a process already described, or brought from the coast, where it is formed by evaporation.

The fruits eaten by the people include pine-apples, oranges, lemons of various kinds, citrons, peaches, wild figs of several kinds; bananas and plantains, muscat grapes, Cape mulberries, and several kinds of berries which grow without culture. They have also a fruit resembling an unripe orange in appearance, the outer part of which consists of a shell of a pale yellow or straw colour, the inside being of a pulpy substance, enclosing a number of small seeds, and bearing a great resemblance to the guava; also sugarcane and sugar.

A kind of bread called ampempa is used by the inhabitants of some of the districts, particularly Imamo. It is a sort of unleavened bread made of Indian corn, which the natives call katsaka. To the above may be added honey, found in the forests, and milk, which is not much used by the natives. Very recently, butter and cheese have been made for use in the mission families.

The Malagasy methods of dressing their food are few. The most important part of their cookery consists in preparing their rice, which is generally boiled in a large round earthen or iron pot, with a very broad base; which is placed on the stones, fixed in the hearth, in the centre of the house.

The rice, which is kept in the husk in a sort of granary, is made ready for use in such quantities only as the daily consumption of the family may require. The rice is prepared with great care, and involves considerable labour: when first brought from the granary, it is put into a large stone or wooden mortar, about eighteen inches or two feet deep, and twelve or eighteen inches wide. Here it is carefully beaten in a peculiar manner, with a large wooden pestle, about five feet in length, so as to break and remove the outer husk without breaking the grain. The rice is then taken out, and separated from the husk by winnowing; it is then beaten in the mortar a second time, for the purpose of taking off the inner skin, which is also removed without breaking the grain: after this it is again submitted to the winnowing-fan, and the pieces of earth or small stones carefully picked out. The rice is

then a third time submitted to the operation of the pestle, to remove any remaining portion of the inner covering of the grain; this being done, it is tossed in the winnowing-fan, washed in fresh clean water two or three times, and finally put into the earthen or iron vessel, and covered with water, when fuel is supplied until it boils. The water is allowed to boil slowly until the rice, which is never disturbed, gradually swells, absorbs the water, and encrusts on the inside of the vessel—the rice in the middle becoming dry, though, towards the outside, the grains adhere. It is then pronounced *masaka*, “done, ripe.”

The manner of taking meals among the Malagasy is remarkably simple and primitive. When the rice is cooked, and the *laoka*, whatever it may be, (which is always dressed in a separate vessel,) is ready, the family, guided by the position of the sun in the heavens, generally wend their way to the house.

All classes, excepting the aged, the sick, and infants, or young children, take only two meals in the day; the first about noon, and the second after sunset, usually from seven to eight o'clock in the evening.

When the household, including the slaves,

meet at their meals, the master and the rest of the family seat themselves, in a kind of squatting position on mats spread for the purpose, on the west and north sides of the fireplace, leaning their backs against the sides of the house; the slaves form themselves in a line on the ground, on the east and south sides of the dwelling. The hands of all are washed before they begin their meal. This is done by a slave going round with water in a zinga, or horn, which he pours on the hands of each individual, who thus prepares to take his repast.



When all are ready, earthenware plates, or rather basons, fixed on a broad pedestal about a foot in height, are then filled by the slaves with rice, and on the top of the rice the laoka is placed. If meat, it is always previously cut into pieces or portions, according to the number to be provided for. Whatever the laoka

may be, whether meat, fowl, or fish, soup, honey, or vegetables, it is always placed on the rice. If the plate contains a portion for only one individual, a spoon is put into the rice, and it is placed by a slave before the person for whom it is designed. Sometimes the portions for two or three individuals are deposited in one basin, when an equal number of spoons made of horn are fixed in the rice.

No forks are used at the Malagasy meals; the hands serve as excellent substitutes, in the estimation of the people in general. There is generally but one knife, which is used by the slave who divides the portions of meat, or other laoka, for the several members of the family.

A separate vessel of rice is in general cooked at the same fire for the slaves; but when the number of the latter is small, sufficient rice is boiled for them as well as for their masters in one vessel; and they take their meal either at the same time or immediately after the family.

As soon as the rice-dishes are emptied, a beverage resembling coffee is made by pouring water into the pan in which the rice had been boiled, and to the inside of which the burnt rice had adhered. This is boiled for a short

time, when a portion of it, poured into a rice-basin, is given to each individual, by whom it is drunk without sugar or milk, being esteemed a wholesome, pleasant drink.

The natives wash their hands after each meal in the manner already described ; and the teeth are cleansed with water poured into the mouth from a horn, which is not allowed to touch the lips.

The people are not accustomed to sit long over their meals. The dinner is usually despatched in half an hour, when all immediately return to their several avocations.

The meal at the close of the day is not terminated with equal despatch, as they seldom leave the house afterwards, excepting in the long evenings of summer.

It has been already stated, that the Malagasy are not addicted to excessive drinking ; the exceptions chiefly occur on the coast. The general and indeed almost universal beverage of the natives is water.

Ardent spirits have been imported by Europeans, and sold to the natives in exchange for rice ; involving families and sometimes whole districts in want and ruin. A French trading house also a few years ago established a large

distillery on the island, which threatens serious mischief to the people. The use of ardent spirits is prohibited at the capital on the severest penalties. The native still also prepares from the sugar-cane an intoxicating drink called *taoka*, and the juice of the rofia-tree furnishes a liquor of the same kind, and obtained in the same manner as the toddy of India. These are, however, used occasionally as a luxury and not as a beverage.

Tobacco is cultivated to a considerable extent by the Malagasy, but it is not smoked, or used alone, as in other countries. With its medicinal properties the natives are acquainted, and in their medical preparations it is frequently employed, but it is chiefly used in the manufacture of snuff. In the preparation of this article, which is taken as a luxury and a stimulant, the leaves of tobacco are dried and pulverized; to this powder is added the ashes of the leaves of a sweet-scented herb, in the proportions of two-thirds powdered tobacco, and one third ashes; a small quantity of potash or salt is thrown in, and the whole, well mixed, is considered fit for use. The Malagasy, it may be remarked, take great quantities of snuff, but have their own mode of doing

it. Europeans prefer taking it at the nose. The Malagasy, perhaps less wisely, prefer the mouth. The former deposit the grateful narcotic in the nostrils, the latter pour as much as the space will conveniently hold between the teeth in the lower jaw, and the inner surface of the under lip; thence to suck it leisurely, they think renders the pleasure more lasting than a mere hasty, evanescent sniff could afford. Which custom is really most conformable to nature, or best answers the purpose for which tobacco was originally designed, is a point which it is not essential at present to decide.

The use of the *rongona*, or native hemp, a powerful stimulant, usually smoked, was formerly very general; it was frequently taken before going to battle, on the same principle that an extra allowance of ardent spirits is served out to men in the army or navy of our own country before going to action; but its use has lately been prohibited by the government under the severest penalties. There is, however, every reason to believe that it is still used secretly as a means of intoxication, especially in the districts and villages at a distance from the capital.

The habits of life among the Malagasy being in many respects exceedingly simple, exempt them from much disease, and favour the duration of life. And though the healing art is comparatively unknown, the period of human existence is not, on the average, shorter than among those nations in which the study and practice of medicine and surgery are pursued on the most enlightened and scientific principles. Very many reach the age of one hundred years; and there are many who are supposed to be of greater age. With the exception of some parts of the coast, the climate may be regarded as conducive to health, longevity, and vigour. Many of the diseases of the Malagasy are common to other countries, some of them are peculiar to the island; of these the most alarming and destructive is the Malagasy fever.

The Malagasy fever, or rather fever and ague together, is called *tazo*. This is the most prevalent and destructive malady in the whole island, especially to the Hovas and Europeans. Ankova, Fort Dauphin, and some of the northern provinces, are the only parts of Madagascar which are throughout the whole year exempt from its formidable ravages. Other

parts are exempt at certain seasons; and in some provinces it is so destructive, that certain districts are said to resemble, during the months of December, January, and February, the fabled valley of the deadly Upas, where the whole atmosphere was loaded with poison. To these districts in Madagascar condemned criminals are sent, and seldom survive for any length of time their arrival in these regions of death.

All diseases are supposed to be inflicted by an evil spirit; hence the astrologer or diviner is immediately consulted for the cure. The native medicines are chiefly vegetable, consisting of the roots, seeds, leaves, and stalks of the various trees and plants of their forests.

No trait in the character of the Malagasy is more creditable to their humanity, and more gratifying to our benevolent feelings, than the kind, patient, and affectionate manner in which they attend upon the sick.

In cases of serious illness, the utmost attention is paid to the patient by the members and relations of his family, some of whom always remain to nurse and attend on him. In this respect their conduct presents a pleasing and striking contrast to that of the South Sea

islanders, and other uncivilized communities. No one is carried down with cruel apathy to a river's brink, and left to perish there. The sikidy is repeatedly consulted, though this is attended with some expense ; and its directions are promptly obeyed.

Every thing within the compass of their means, that can administer to the comfort, mitigate the sufferings, or favour the recovery of the sick, is provided. Wives frequently watch on the same couch on which their husbands are suffering under the fever, until the dreadful malady seizes them, when on account of their great exhaustion and fatigue, they frequently become its victims.

The superstitions of the Malagasy unfold no bright futurity beyond the grave, but leave all in gloom and uncertainty. Hence the relatives, out of kind regard for the sufferer, carefully abstain from the mention of death, until its speedy approach seems inevitable.

Sometimes, besides the application of medicine, change of place, &c., the sikidy directs that a *faditra* be made ; that is, an offering for the removal of the evil which is supposed to have occasioned the disease.

The *faditra* is frequently in itself of a very

trifling nature, perhaps a little grass, or an herb, the name of which must be carefully specified; perhaps a small quantity of earth, taken from the ground at a spot measured by a given number of feet from the patient's door; or it may be merely the water with which he rinses his mouth! These being simply thrown away, according to the direction of the sikidy, are supposed to bear away with them, in some inexplicable manner, the causes of the malady in question, or else to counteract the spell by which, from sorcery or some unknown cause, the malady has arisen.

In addition to the faditra, the sikidy generally directs some offering to be made of a supplicatory nature. This is called the sōrona, and consists of a few beads, or ornaments, or herbs, and, in some cases, the singing of a child. In these offerings prayer is presented, addressed to God,\* to the Vazimba, and to the manes, or spirits, of their ancestors. And when the symptoms assume a decidedly unfavourable aspect, and the post of observation is dark-

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\* An account of the ideas attached to this term and service by the Malagasy, will be given in a subsequent part of the work.

ening every hour, and hopes of life are surrendered, arrangements are usually made for the disposal of property : the heir is appointed, and the dying man, if a parent, commends his children to surviving relatives, frequently under evident anxiety, from the gloom and uncertainty surrounding the unknown future, upon which his reluctant and often agitated spirit is about to enter. Unlike the Christian, to whom death is the portal to immortality, the faint and feeble Malagasy meets death as an unwelcome doom, which he can neither avert nor delay.

After it is ascertained that death has taken place, the relations and friends maintain the absolute control over their feelings, as the law requires, till evening,\* when they give unrestricted vent to their grief in weeping, accompanied by the most frantic wailing and lamentations. Whether from custom or sympathy, or both, so many of the friends of the deceased attend on those occasions, that not only is the house filled, but many others sit around it outside, expressing their sadness by tears and the most melancholy cries. All wear their hair

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\* Should a person die at noon, or even in the morning, no one is allowed to mourn till after sunset.

dishevelled. The relatives also throw ashes upon their heads, and, though they do not literally clothe themselves in sackcloth, wear only their most coarse and worthless garments, making their grief in appearance at least most piteous and affecting. Some of the natives actually tear their hair from their heads, and violently smite upon their breasts. They are also accustomed to address themselves in an impassioned manner to the deceased in terms resembling the following: "O! fetch me, my relative, my beloved relation; let me accompany you in your path; come for me, for now am I wretched indeed, and I have no one here to be what you were to me!"

As soon as the first paroxysms of grief have subsided, a number of friends present confer respecting the interment, the quantity of cloth in which the corpse is to be folded, and the number of cattle to be killed. If the deceased has left property of his own, it is taken for the purchase of the cloth, &c. required; if not, they borrow, and immediately send a person to the market to obtain the articles.

In general the quantity of cloth used, and the number of bullocks killed, and of muskets fired, all depend upon the amount of property

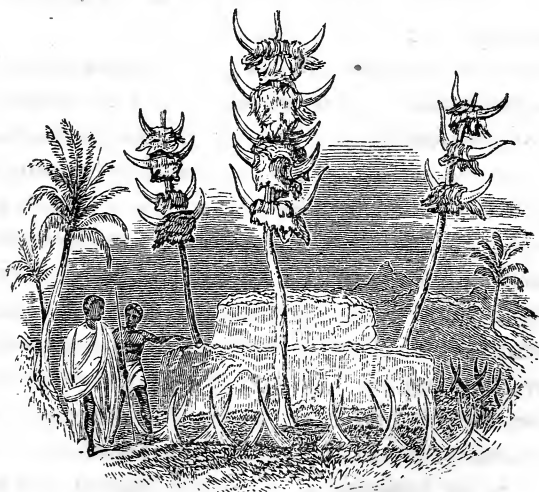
the deceased has died worth. The house in which the corpse lies is now lined with cloth, and clean matting is spread on the floor. No kind of work is performed in it till after the interment, and the termination of the family mourning.

An ox is usually killed in the evening after the death has taken place, and certain portions of it allotted to the slaughterer of the animal, to the slave who cuts it up, to the owner of the axe used on the occasion, to the owner of the cord by which the animal had been tied, and then to the assembled relatives of the deceased.

Their places of burial are chiefly tombs, constructed at great expense of time, labour, and property ; and situated in some public, elevated place. In constructing the tomb, an excavation ten or twelve feet square and six or seven feet deep is dug in the ground and lined with slabs of stone, each side being often made of a single stone. These stones are covered with earth to the height of from fifteen to eighteen inches. This mound of earth is surrounded by a curb of stone-work, and a second and third parapet of earth is formed within the lower curb or coping, generally from twelve to

eighteen inches in height, each diminishing in extent as they rise one above another, forming a flat pyramidal mound of earth, composed of successive terraces with stone-facing and border, and resembling, in appearance, the former heathen temples of the South Sea islanders, or the pyramidal structures of the aborigines of South America: the summit of the grave is ornamented with large pieces of rose or white quartz.

The slabs used in forming the tombs are granite, split out in the quarry by heating the



stone with fires and then dashing cold water upon it; and dragged to the tomb with bands of straw by hundreds of natives, shouting and singing as they advance. The horns of the bullocks killed at the interment are stuck in the earth or hung on high poles, fixed in the earth around the grave.

A little flag of white cloth, with the name of the deceased wrought upon it in letters of blue, is fixed to the top of the tomb.

The sentiments of the nation on this subject, the importance attached to profusion of expenditure, and gorgeous and imposing pageantries in mourning, are most distinctly exhibited whenever the death of a sovereign takes place. In the number of oxen killed, and amount of property consumed, the funeral and mourning ceremonies observed at the death of Radama's father probably exceeded all that had previously taken place in the country, as it is supposed that about 10,000 head of cattle were slaughtered on that occasion. But the observances on that occasion were greatly surpassed by those which followed the decease of the late monarch Radama, which took place at the capital in the month of August, 1828.

On the morning of the 3d of August, it was

officially proclaimed that the king "had retired," "had gone to his fathers;" and it was ordered that all, of every rank and age, male and female, with a few exceptions, should shave the head; that the females should weep; that no showy dress nor ornament should be worn; that no perfume or unguent should be employed; that no dress but the lamba should be worn, and that not allowed to trail on the ground. It was further ordered, that no one should ride on a horse, or be carried in a chair; that the work at the ordinary handicrafts should be suspended; that no one should salute another on meeting, nor play on any instrument, nor dance, nor sing; that no one should sleep on a bed, but on the ground; that no one should sit on a chair, or use a table; that no one should use ardent spirits—and the punishment of decapitation was threatened to those who should violate this last prohibition.

The walls of the palace, and of Besakana, a house called the throne of the kingdom, were covered with white cloth, and splendidly ornamented within with tapestries of crimson and purple silk. The gateways were hung with scarlet cloth and pink silk. The roof of the house in which the king had died was

covered with crimson cloth; besides which, large quantities of rich gold lace and fringe were employed in the decorations. Troops were stationed round the courtyard. The officers and band wore a white lamba over their uniforms, white being the mourning colour in Madagascar, and crape on the arm. Cannon and musketry were fired every half hour. Immense numbers of bullocks were distributed by the queen among the people.

On the morning of the 11th, the firing of cannon and musketry commenced at daybreak, and continued every half hour through the day; and at eight o'clock the military assembled in the palace-yard, every avenue towards which was thronged with the tens of thousands assembled; but the greatest order prevailed. The space within was entirely occupied, excepting a narrow passage left for the entry and exit of the officers. Troops in full uniform lined the passage from Trano-vola,\* where the

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\* Trano-vola, Besakana, and Maso-andro, are names given to the several houses constituting the palace.

Trano-vola, or the silver house, was built and furnished by Radama in the European style and always occupied by him as his residence, when at the capital. It was called silver

king had died, and where the corpse still remained, to Besakana, whither it was now to be conveyed in state. The place was filled with the tsirondahy, or king's body-guard; the female singers kneeling to the ground; and a number of females holding the fans usually carried to the grave with a corpse. The youths in personal attendance on the king, and the principal officers conducting the ceremonies, were also present.

About nine o'clock, the relatives of the king, the young princesses, and the wives of the judges, left the palace. They had been to take their last farewell of the remains of the departed monarch; and retired, according to the custom of the country, carried on the backs of their servants, weeping bitterly the whole way, and unquestionably many of them with the utmost sincerity of feeling. The great drum

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house, from the circumstance that the ceilings, the door-posts, &c., were ornamented with silver nails.

Besakana, or the throne of the kingdom, is the house where the deceased is laid in state, where his successor presents himself immediately before his coronation, and where he bathes at the great annual festival, Fandroana.

Maso-andro, is the house where the newly constituted sovereign is placed immediately on acceding the throne.

was then struck, and continued to beat in the manner usual at European military funerals.

By eleven o'clock the body was brought out, covered with a splendid scarlet pall, richly ornamented with gold lace. All the Europeans were present, and joined in the procession. The sight of the coffin, at the moment it was brought out of the palace, awakened afresh the lamentations of the people, and renewed their loud and frantic groans and wailing, as if they had a second time lost their sovereign.

The whole of the passage along which the corpse was carried, was carpeted with blue cloth; a fine bull was also killed near the throne, just before the arrival of the body; and over the expiring animal, weltering in its blood, the corpse was carried.\* The queen, sur-

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\* The origin of the custom of killing the bull on the occasion, is, like that of many others practised by the Malagasy, involved in impenetrable obscurity. It does not appear to be a sacrificial service, as there is no prayer nor invocation offered, nor any priest to officiate; it is merely shedding blood. But the natives have an idea of something emblematical in it. The lion being unknown in the country, a bull is with them the recognised emblem of courage and strength, and hence becomes with the people an emblem of the monarch. One of the most noble is selected for the occasion, and over it, while just expiring, the corpse is lifted.

rounded by a strong guard, stood at the door of Maso Andro, and appeared much affected, while the body was carried to the throne. Raketaka, the infant daughter of Radama, sat, dressed in the European manner, with her nurse, at another door.

The coffin, covered with the scarlet pall, was placed on a bier in the house, which was strongly perfumed with fragrant gums, and surrounded by a guard kept on duty through the night.

On the following day, the 12th, the ceremonies were renewed. The missionaries and foreigners were admitted to the palace-yard, to unite with the natives in paying their last tribute of respect to the memory of the deceased; and they joined the bearers in conveying the body to the tomb. The ground was covered with blue cloth for about two hundred feet of the distance; and the whole passage on each side was lined with soldiers under arms. Seventy-two of the finest bulls belonging to the late monarch were killed at the time, and the corpse was carried over them as already described. The singing females, prostrate on the ground, occupied almost every foot of the side of the passage along which the body was

borne, nor would they move, though nearly trampled to death by the bearers and attendants.

The yard in which Trano-vola stands was thronged with mourners, excepting a square in the centre, which was kept by the military. Within this square a magnificent catafalque had been prepared, surrounded by a balustrade covered with white cloth, and with pillars at each corner covered with scarlet cloth and gold embroidery. To the pillars were attached purple cords, on which were suspended the lamps and lustres used by Radama. The platform supporting the body was splendidly hung with rich scarlet cloth and gold and silver lace; the whole presenting a gorgeous and imposing spectacle.

The members of the royal family placed themselves within the balustrade; and a large number of females dressed in white, wearing long black sashes, and having fans in their hands, surrounded the canopy.

A large silver coffin was prepared by the native silversmiths, in the manufacture of which about fourteen thousand dollars were expended. It was eight feet in length, four and a half in width, and the same in height. The

dollars had been melted, and beaten into plates, which were fastened with silver rivets. Its workmanship was rough, and its appearance clumsy; but the feeling which dictated so liberal an expenditure of wealth, as a tribute of respect to a prince who deserved it so well, was gratifying and highly honourable. An inscription was made on a silver plate, and fastened to the coffin, of which the following is a translation :—

TANANARIVO—1 August, 1828.

RADAMA MANJAKA,\*

Unequalled among the Princes.

SOVEREIGN

Of the Island.

The natives had been occupied for several days in preparing a large tomb, or mausoleum, consisting of red earth and roughly cut blocks of stone. The building is about thirty feet square and sixteen feet high. A small apartment has been subsequently built over it in European style, which is surrounded by a veranda. The interior of the upper room is elegantly ornamented; and a table, two chairs, a bottle of wine, a bottle of water, and two

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\* Radama, King.

tumblers, are placed in the room, conformably with the ideas entertained by most of the natives, that the ghost of the departed monarch might occasionally visit the resting-place of his ashes, meet with the spirit of his father, and partake of what he was known to be fond of in his lifetime.

About six o'clock in the evening of the 12th, the corpse was removed to its last resting-place in the silver coffin, which had been previously placed on a framework of wood in the tomb. A prodigious quantity of the most valuable personal property belonging to the late king, was buried with the body. Of these, one of the missionaries has furnished a catalogue, amounting to upwards of one thousand articles, including, among others, the following :—

49 Hats and caps.	1 Gold spoon.
155 Coats and jackets.	2 Silver plates.
96 Waistcoats.	1 Silver salad dish.
171 Pairs of Pantaloons.	1 Silver curry dish.
Some of the above articles	1 Pair of silver candlesticks.
were richly ornamented	4 Fine writing desks.
with gold lace.	1 Glass chandelier.
53 Pairs of gloves.	24 Looking-glasses.
47 Neckcloths or cravats.	1 Pair of crystal decanters.
54 Pairs of stockings.	4 Crystal dishes.
37 Shirts.	1 Gold-headed spear.
38 Pairs of boots and shoes.	2 Superior gold sword-sashes.

9 Pairs of gold epaulettes.	2 Pairs of pistols, richly orna-
1 gold vase, present from	mented with gold.
George IV. in 1822.	10 Swords and sabres.
2 Gold musical boxes.	1 Fowling-piece with all its
18 Gold rings for the fingers.	apparatus.
3 Watches.	24 Muskets, ornamented with
2 Gold watch-chains.	gold and silver.
1 Silver tureen and ladle.	1 Air-gun.
2 Silver dishes.	24 Native spears.

Six of the king's favourite horses were killed; a cask of wine was buried opposite to his tomb, and a brass cannon was burst and buried.\*

10,300 Spanish dollars were buried with the king, and 13,952 oxen distributed among the mourners assembled in the capital.

The distribution of the oxen, and the burial of the articles of apparel, might be designed to testify respect for the memory of the departed sovereign; but it seems scarcely possible that the immense sums of money were with the same

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\* The cannon was loaded so heavily as to burst, on the same principle as that on which they killed the favourite horses of the king, either from an opinion, that having once belonged to the king, they could not with propriety be used by any other person; or that the spirit, in visiting the place where the body was laid, might be satisfied on perceiving that the survivors had not appropriated to themselves the treasures of their predecessor.

view consigned to the grave. The government probably took advantage of the popular sentiments of the nation in favour of the inviolate sacredness of the tomb, thus to deposit so large a portion of its treasure in a place, in which it would be safe amidst any civil commotion that might ensue, and to which, in any emergency, it might have the readiest access. The violation of the royal tomb was one of the highest crimes that could be committed, as was shown in the fate of an unhappy man who was convicted of it in Radama's reign.

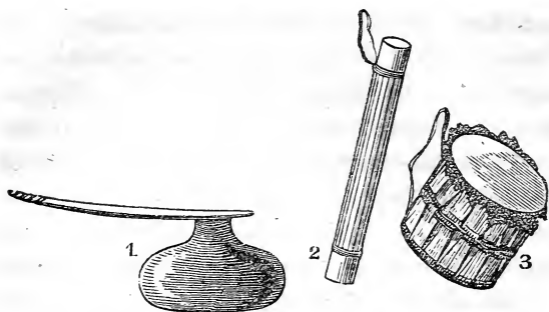
Whether Radama's father had all his specie marked or not, is not known, but the dollars buried in the tomb with him had each a peculiar mark. On one occasion, during the early part of Radama's reign, a dollar was brought to the mother of Radama, then living in the palace. On looking at the dollar, she remarked, "I have seen this before !" and then declared it to be one that had been buried with the corpse of her royal husband: investigation proved this to be the fact—that the tomb had been entered, and some of the dollars stolen; and the man who was detected, was put to death by a slow process of the most cruel torture that the native ingenuity could devise.

During the latter years of the mission in the island, several of the native Christians were removed by death, and were interred with the rites of Christian burial; the missionaries attending, and engaging in services resembling those performed on similar occasions in England.

The Malagasy have many different forms of salutation, which are regarded by them as essential to good behaviour. When they meet each other, instead of making observations on the state of the weather, they propose such questions as, "where are you from?" "whither are you going?" which are always answered in the most indefinite manner, as, "from the north," or "going yonder."

Common swearing is universal, and in conversation or trading an oath is uttered with almost every sentence. They swear, not by God nor their idols, but by a relative or by the sovereign.

There are four native instruments of music, the lokanga, the valiha, the drum, and the fife. The lokanga consists of a piece of wood attached to a hollow gourd, and having a single string stretched upon it. The valiha, is made by raising eight slips of bark between two



joints of a piece of bamboo. The strips are raised about a quarter of an inch by bits of wood like the bridges of a violin. The music is produced by snapping these strings with the fingers. The drum and fife are of the same construction as those used in this country. The voices of the Malagasy, though powerful, are harsh and nasal.

In the dress of the Malagasy there is great uniformity throughout the island. The materials are chiefly cotton, hemp, and silk, which abound in the country of the most valuable kinds. The arts of spinning and weaving have long been known to the people.

The ordinary dress of the Malagasy is not only uniform, but simple. It consists generally of two, and at most of three garments, which are chiefly of hemp or cotton, varied

among the slaves and poorer classes, by a cloth inferior to either of these, and manufactured from the bark of the rofia, the banana, and some other trees; and among the rich, by the more soft and costly silk, or foreign cassimere and broadcloths.

The two principal articles of dress worn by the Hova race are, first, the *salaka*, or piece of cloth about a yard in width, and two yards long. The *salaka* is worn in a manner similar to the *māro* of the South Sea islanders, being fastened round the loins, passing under the body, and having the extremities in front reaching to the knees. This article of dress is generally of white cotton, hemp, or rofia cloth, ornamented at the ends with borders of various colours. The *salaka* worn by the nobles, the chiefs, and the more wealthy of the natives, is of the purest silk.

The *kitamby* of the females resembles the *pareu* of the South Sea islanders. It is of the same materials as the *salaka*, but considerably broader, and is worn round the person immediately below the breast, and reaches nearly to the feet.

The most important and characteristic part of the native dress of the people, is the *lamba*

or mantle, which varies in dimensions and quality with the rank and circumstances of the wearer. The lamba is worn by both sexes and all classes, both adults and children; for adults it is usually three or four yards in length, and two or three in breadth. The royal lamba, which is held in highest estimation, is of fine scarlet English broadcloth, bordered and richly ornamented with gold lace, imparting to the figure arrayed in its rich and ample folds, a splendid and imposing appearance. The scarlet lamba is worn by the king on sacred festivals, and other state occasions. Scarlet is the royal colour in Madagascar; and though the nobles and others are allowed to wear robes in which scarlet is intermingled with other colours, the use of the lamba or other dress of entire scarlet is the prerogative of the sovereign alone, to whom belongs also the distinction of using a scarlet umbrella.

The lamba of the common people is made of cotton or silk, or the rofia cloth, and is either of pure white or coloured throughout of a rich chestnut brown, or ornamented through its whole length with stripes of scarlet, crimson, and purple, with a border and fringe at each end. It is worn about the body, and over the

shoulders, whence its folds hang loosely, reaching nearly to the ankles, the ends being drawn together in front of the wearer. It is the universal robe of the living, and the shroud of the dead. Coverings for the head and feet are rarely used.

Few of the natives are entirely clothed in European apparel: those who have adopted it are usually seen arrayed partly in foreign, and partly in native costume. The present queen frequently appears in public with the large folds of the white native lamba spread over a rich silk, or other European dress.

The Malagasy are fond of ornaments: those generally worn are of gold, silver, ivory, bones, beads, or shells. All classes are accustomed to wear necklaces, earrings, and rings on the fingers, with ornaments in the hair and on the forehead. Bracelets, chains, and charms of various descriptions, are used; but flowers, which have been so frequently adopted by other nations, as congenial to a simple and unsophisticated taste for the beautiful in nature, they never wear by way of ornament. The Hovas adorn themselves with large silver rings on the fore-arm, round the wrists; and some

of the tribes wear, on public occasions, large silver chains round their waists.

Besides the rings and chains of silver, large rings of cotton or hemp, covered with small beads, arranged after various patterns, are worn by both sexes on the arms above the elbows, or as bracelets on the wrists. Anklets of the same kind are also common. Ornaments of gold are few, and next to them those of silver are held in the highest estimation.

Necklaces of beads are frequently used ; and suspended from these, on a silver chain, many wear a breastplate of silver. Sometimes the necklace is formed of dollars fastened together at their edges ; at other times, a bandage of the same kind, fastened in a similar way, is worn round the head.

## CHAPTER V.

Government—The Sovereign; his revenues—Laws—Crimes—Punishments—The professions—Cultivation of rice—Manioc—Working of iron—Shoeing a horse—The anvil—Working in wood—Tools—Manufactures—Markets—A day's occupation.

THE government of Madagascar is neither despotic nor monarchical, but a mixture of both. For some years past, however, the increasing power of the military officers, and the extent to which the troops have been employed by the sovereign, have rendered the government almost a pure military despotism.

The sovereign nominates his successor, he being supposed both to have the right of such nomination, and to be best qualified, by his knowledge of his kingdom and his family, to judge of the exigencies of the former, and the capacities of the latter. He accordingly appoints his immediate successor, and frequently extends his appointment to three or four generations.

The monarch is in the habit of assembling

his people under the pretext of consulting them, and laying before them plans—from which, however, they never dissent—but the final responsibility of the affairs of government rests with himself. He is the father of his kingdom, and its numerous and diversified officers are under his independent control. He is invested with the legislative and executive authority. All laws emanate from him. The army is raised, and its officers are appointed by him. Peace and war are made by him. All important civil cases are finally decided by him; and death can be inflicted or remitted only by his decree. In some instances he goes out to war in person, and then takes as a right the command of the army.

The revenues of the king of Madagascar are small, when compared with the whole amount of property in the island. Among the sources of the revenue are, booty taken in war, a part of the fines imposed by the judges, and the confiscated property of criminals, a tenth of all the produce of the island, and the *hasina*. This last is a tribute paid to the king by all foreigners, and strangers from different parts of the island. It is also presented by all the people, at the great kabarys, when the king

returns from war or a distant excursion, and at the great festivals. The hasina of each individual is always small, but the aggregate forms a large amount.

There is no written code of laws in Madagascar. Great regard, however, is paid to their traditions, and the opinions and customs of their fathers; and from these they are unwilling to deviate without the strongest reason.

When a new law is necessary, it is, by the king's command, proclaimed by his vadintany or couriers, and a copy of it is affixed to the palace gate.

On the accession of the present sovereign to the throne in 1828, many new laws were enacted, some of which are as follows :

Any person taking away a canoe without permission of the owner, shall pay a fine of one bullock and one dollar.

Any person guilty of stealing fuel, shall pay a fine of one bullock and one dollar. If a large quantity of fuel is stolen, the fine is three bullocks and three dollars.

All the fines arising from law-suits shall be divided between the sovereign and the parties who gain the cause.

Any person found guilty of stealing fowls shall receive forty stripes, and have his or her hair cut off.

The capital crimes in Madagascar are, murder, high treason, arson, robbing tombs, counterfeiting the coin, forgery in the king's name,

stealing from the king's person, selling slaves out of the island, desertion from the army, and retreating in battle. Death is inflicted by burning, spearing, hanging, suffocation, crucifixion, decapitation, and throwing from a rock. The milder punishments are, whipping, hard labour, fines, imprisonment, and slavery, and, in some cases, maiming by cutting off the hands or feet. By a singular law, if any criminal, after he is condemned, (no matter what his crime may be,) can obtain sight of the sovereign, he is pardoned.

Of the professions among the Malagasy, the highest is that of Judge, of whom there are always a number on duty at the capital, and in the other towns. They are appointed by the sovereign and hold their office during his pleasure. The next is the Farantsa, who preserves order among the people, and collects the taxes: the lowest is the army, now disciplined like the army of the United States. The remainder of the people are divided into three classes, the agriculturists or shepherds, the manufacturers, and the traders.

The cultivation of rice is the most important branch of agriculture, and many of the Malagasy are very attentive to their rice-grounds,

preserving them with great care, and keeping them remarkably clean. After the crop is removed, the ground is generally left untouched for three or four months, after which it is dug up with the native spade in large clods, twelve or eighteen inches square, which are piled up like bricks or peat, that they may be thoroughly dried, and all the weeds destroyed; the period immediately following the rice harvest being the driest season of the year. After remaining some time in this state, the clods are spread over the field, and mixed with a suitable proportion of manure. Water is then let into the field, and soon softens the clods, which when moist are easily broken, and reduced to a very fine earth. The field is then made as level as possible by a thin sheet of water being conducted over its surface. It is now ready for the seed, which in sowing is literally cast upon the water.

The bursting of the buds of the *ambiaty*, (a common shrub,) which generally takes place in the month of September, is regarded as the commencement of spring, the time when seed-rice is prepared for sowing. This is done by steeping the grain in water for one or two days, and afterwards keeping it in a warm place

until it begins to sprout. In this state it is sown, after which the water is drained off, and instead of harrowing the ground, some very fine manure, generally of wood or grass, is scattered over the newly-sown rice. The field is now allowed to remain a day or two without water, until the young shoot, causing the earth to crack, indicates the approach of the blade to the surface. The whole is then again covered to the depth of about two inches with water, which is shortly afterwards drained off. After this, the tender blade soon appears above ground.

The seed is sown very thickly, and the growing rice requires great attention till it is about five or six inches above the ground, when it is considered fit to be transplanted to other fields; this, however, is seldom done until after the rains have begun to fall in October and November. The fields to be planted require to be carefully prepared, but this is often done in an inferior manner, and without manure. In preparing the low grounds for rice, the natives often employ cattle. Twenty or thirty oxen are driven into a field, and two or three men employed to drive them over the whole surface, to break and soften the moist-

ened sods. This is extremely laborious, both for cattle and men, but it is found to be the most valuable and effectual method of preparing the soil. When the fields are prepared for the young rice, each single plant is put in the ground at a distance of from six to nine inches apart, the ground being then in a state resembling mud rather than earth. This part of the labour is generally done by women, and it is astonishing with what rapidity their work is performed. The plants are held in the left hand, and with the right are put into the ground at the rate of several in a minute. A bushel of rice, when the ground is prepared in the best manner, will yield one hundred bushels. The soil when properly dressed is exceedingly fertile; and if the season be favourable, and the crops escape the ravages of insects, and the destructive effects of blight or mildew, the ground is everywhere thickly covered with the prolific grain.

One of the most agreeable objects in the neighbourhood of the capital, and in many parts of the Betsileo country, both as it gratifies the eye, and tends to fill the mind with delight in contemplating the bounty of the Creator in thus providing support for a numerous people, is

the rice-fields in the months of January and February. An immense plain, of many square miles in extent, unbroken except by here and there a tree or cottage, divided into several thousand fields, varying in size from half an acre to six or seven acres, all covered with luxuriant growing, or healthful yellow and ripening grain, the large bearded ears of which shine and rustle as they wave beneath the passing breeze, and bend from the weight of the grain sometimes halfway to the ground, while the cluster of stalks produced by a single seed is often so large, that the reaper cannot with one grasp gather it into his hand.

Each field is divided from the rest by a small bank about six or nine inches wide, the top of which, being generally raised six inches above the field, forms a smooth footpath, affording great convenience to the labourer employed in the field. By the side of these paths, little rills are led over the entire plain, so that every field may be watered when necessary. These rills are supplied from canals, often several miles in length; which, in the neighbourhood of the capital, convey water to the remote parts of the plain, extending from the Ikiopa, a large and winding river, which flows around great

part of the capital, adorning the landscape, and clothing the valleys with fruitfulness and verdure. The channel of the Ikiopa is defended on both sides by strong banks of earth, so that, though several feet higher than the fields, they are seldom injured by any irruption of its waters. At times, however, such an accident occurs, and the occasion calls forth all the inhabitants, who rush in a body to the place, carrying with them whatever they can find in their way, to assist in stemming the torrent, willingly sacrificing at such times houses and garden walls, to confine the water within its accustomed channel, and prevent the inroads of the inundation, which would, in all probability, destroy the greater part of the crop.

Every field is a perfect level, it being necessary at times to cover it with water several inches deep. There are some plains containing a square mile of rice-ground, the level of which probably does not vary two feet throughout its whole extent. In the more hilly parts of the country, small streams are intercepted as near as possible to the tops of the hills, on the sides of which the rice-grounds are formed in long narrow terraces, which are supplied with water from the stream already mentioned. These

terraces vary in size and number, being frequently not more than three or four feet wide, and often rising one above another on the sides of the hill, to the amount of twenty or thirty in number. When covered with water preparatory to sowing or planting, they present a remarkably singular appearance, resembling an immense aqueous causeway, or flight of steps, from the level ground towards the tops of the hills.

The cultivation of rice in the interior of the island is not unfrequently attended with considerable disappointment. The failure may arise from various causes, such as too much or too little water, from the depredations of the locusts, or more frequently a small insect, which eats into the stalk, and destroys it so completely as to leave whole fields to present a withered or blighted appearance. Sometimes also a shower of hail passing over a field of rice nearly ready to be cut down, destroys it entirely; and strong winds also occasion great loss, by shaking the ripe grain out of the ear. Should no calamity of the kind occur, and the season favour the gathering in of the ripened grain, the family are all on the alert, and active in securing the plenteous harvest, some work-

ing up to their middle almost in water. In cutting the rice, the reapers always use a large knife instead of a hook or sickle, and lay down the corn in handfuls on the stubble; women and children follow after, and tie up the handfuls in small sheaves, which are set up to dry for two or three days before being carried away.

The natives of Madagascar have never attempted to accustom the oxen, which are so numerous in the country, to any kind of work, except that of trampling the soil to prepare it for planting; they have neither wagon, cart, sledge, nor beast of burden; the produce of the fields is therefore carried in large bundles on the heads of the slaves from the field, to what may be called the Malagasy threshing-floor. At unequal distances from each other, in every large tract of country laid out in rice-fields, a portion of ground of considerable extent is left solid, on which one or two houses or sheds are erected, and occasionally a tree or two planted. Here an open space, generally near a fragment of rock or large stone, is left, as a general threshing-floor, on which the rice is beaten from the stalk or straw, before it is carried home to the granary or storehouse of its owner.



The mode of threshing, if such it may be called, is singular. No flail or stick is used, but the floor, of hard clay, being cleaned, the rice is taken in large handfuls, and beaten against a stone or on the floor, till the grain is separated from the straw; this is continued till the whole is finished, when it is winnowed to separate the grain from the beards and fragments of straw; after which it is carried in baskets, holding about a bushel each, on the heads of the slaves, to their master's house, frequently two or three miles from the field.

The loads are heavy, and this part of the labour is often exceedingly severe. The straw is preserved for fuel or fodder for the cattle.

The secure storing of the rice is an object of great importance in Madagascar; and different means are employed by the several tribes, or races, for keeping it from mildew or damp, and preventing its being stolen by the indolent or destitute among themselves, or being destroyed by the rats which abound in the villages.

The Hovas, and inhabitants of Betsileo, preserve it under ground, keeping it in circular pits five or six feet in diameter, and seven or eight feet deep. The form of these rice-pits greatly resembles a bee-hive; the sides are lined with stiff clay, from the floor, also of hard clay, to the summit, where a small opening is left, which is usually covered with a stone. Through this opening the grain is poured when brought from the field, and through the same the quantity required for daily use is obtained. These subterranean granaries are constructed with great care, and rice is often kept in them for a long time, apparently without being in the least degree injured.

Some of the tribes construct their granaries

above ground, and make them resemble in shape those already described. They are conical, or formed like a bee-hive ; and often rise fifteen or sixteen feet from the ground. The walls are thick, and are of clay, carefully wrought, and impervious. No opening is formed in the sides, and only one small hole is left at the top, which is closed with a slab or stone. By means of a ladder, (generally a pole



with notches cut on its upper side,) the grain is carried up, and poured in. When the rice is wanted, a slave-boy is usually let down through the hole, and the necessary quantity is drawn up in baskets.

Some of the tribes preserve it in houses raised six or seven feet above the ground by large wooden pillars, in one part of which there is usually a projection, very smoothly polished, to prevent the ascent of rats.

The manioc, another important article of food, is usually cultivated in enclosed fields; the fence consisting of a bank of earth about three feet high, and planted with the *euphorbia*. When the ground has been well dug, pieces of the stems of manioc, about a foot in length, are thrust into the ground in a slanting position, leaving about a third portion of each stem above the soil, which is gently trodden down upon the plant with the foot. The slips are fixed about twelve inches from each other. When the plants begin to grow, which is generally in about a fortnight, manure is scattered over the soil. After the field has been planted nine or ten months, the weeds are carefully removed, and a few months afterwards the manioc is ready for use. From fifteen to eighteen months may be required between the planting and the harvest, so as to allow two rainy seasons for the crop; the first about the time of planting, and the other about the time of ingathering. The whole field is seldom

gathered at once, but is collected by the family as required for use or for sale. The roots are usually from eight to twelve inches in length, and three inches in diameter. They are prepared for use by scraping off the outer rind, washing them, and boiling them well. Occasionally, the roots are baked in hot embers. Manioc roots are also sold in the markets, cut into small pieces, and dried in the sun, in which state they are more easily preserved, and require less cooking, than when first taken from the ground. The roots are sometimes eaten without cooking, as raw turnips are eaten in our own country, by persons passing through the fields; and a custom similar to ours prevails in Madagascar, of permitting a person to gather and eat in such circumstances, as if by force of hunger; but to gather and carry out of the field, would be considered theft, and be punished accordingly. The natives are extremely fond of manioc; and though they prefer rice, the former is extensively cultivated, especially as it grows well on the sides of hills, and on ground higher than is suitable for rice. Its appearance, when cooked, resembles that of parsneps.

Next to the cultivation of the soil, the work-

ing of iron is the most important occupation of the Malagasy. The principal mines lie about fifty miles to the north-west of Tananarivo, and though they have been wrought for more than a century, can scarcely be said to be opened. When visited by the missionaries, the natives have been found either gathering the ore from the surface of the ground, or digging for it in the plain, or at the foot of a mountain, but seldom penetrating above five or six feet deep. Their method of smelting it is exceedingly curious. Their foundries, if such they may be termed, are always situated near the bank of a river, or running stream of water; sites of this kind are selected on account of the convenience of the water in washing and purifying as much as possible the ore before it is placed in the furnace. The ore is washed, and then broken into small pieces not larger than nuts; it is then repeatedly washed in the river, for the purpose of separating, as much as possible, the earthy particles from the iron, which, after repeated washings, is gathered up in large coarsely-wrought baskets, and kept till submitted to the action of fire. The furnace and its appendages are exceedingly rude and simple in their construction; and the ore, at best,

is but imperfectly smelted. In building the furnace, a hole about six feet in diameter, and one or two feet deep, is sometimes dug in the ground; at other times the earth is only levelled. The walls of the furnace are of rude stone-work, built up to the height of three or four feet, without mortar, and thickly plastered on the outside with clay. No aperture is left in any part of the wall for the purpose of drawing off the metal. The blast for the furnace is obtained by a singular and ingenious contrivance, very much resembling that in use in some parts of south-eastern Asia. Two rude cylinders, about five feet long, the aperture of each from four to six inches in diameter, are formed out of the trunks of trees of hard wood; these are made air-tight at one end, and are planted in the earth, about a foot apart, in an upright or slightly-inclined position, within about eighteen inches or two feet of the furnace; a hole is made in each cylinder, a few inches above the ground, into which one end of a bamboo cane is inserted, the other entering a hole made in the stone or clay wall of the furnace; a rude sort of piston is fitted to each of the cylinders, and the apparatus for raising the wind is complete.

No coal has yet been found in Madagascar, and charcoal is the only fuel employed in smelting the ore. On this account, the furnaces are generally built in those parts, of what may be termed the iron districts, that are nearest to the forests where the charcoal is made. In the provinces remote from the capital, charcoal is burnt, and iron is worked by the chiefs and their people, or by native labourers for their own advantage; but in Imerina and in Antsi-anaka all the iron obtained is for the service of the government; hence five or six hundred men are constantly employed by the order of government, in burning charcoal for the foundries in the province, and the smitheries at the capital. The only return these men receive, in the shape of compensation for their labour, is exemption from certain taxes levied on other members of the community. The charcoal burners, as well as the miners and founders, are, however, a sort of government slaves; they live in the forests, or near the places where the ore is found, and they dare not leave their occupations on pain of death. The charcoal, as well as the ore, is brought in large baskets, in which it is kept near the furnaces.

In smelting the iron, they first kindle a fire in the bottom of the furnace; over the fire they spread a quantity of charcoal, and then throw in the ore, either mixed with charcoal, or spread in alternate layers, till it reaches the top of the walls. Over this a sort of covering of clay, in a conical shape, with an aperture in the centre, is occasionally spread. In procuring the blast, the pistons are sometimes worked by a man sitting on the inner edges of the two cylinders, holding the shaft of one of the pistons in each hand, and alternately raising and lowering them by the action of his arms. Sometimes the man working the cylinders stands on a low bank of earth raised behind them.

There are, in general, two cylinders to each furnace; but when one only is used, it is of much larger dimensions than those already described, and the piston is worked with both hands. The contents of the furnace are brought to a white heat, and kept in this state for a long time; after which, the fire is allowed to go out. The covering is taken off; and the iron, which is described as being partially melted, and forming one solid, or a number of smaller masses, at the bottom of the furnace,

is removed, beaten with a hammer, and then again submitted to the fire, prior to its being conveyed to the capital for the use of the native smiths.

Rude as the processes of mining and smelting are at present in Madagascar, yet, from the number of men employed, the nature and variety of their occupation, the value of the mineral which they are rendering available for many of the purposes of civilized life, and the activity with which the natives pursue their respective departments of labour, few scenes in the country are in many respects more interesting to a foreigner than those exhibited on a visit to the mines in the province of Ankova.

In the working of iron, the natives seem to have made greater advances than in smelting the ore; the art, however, may still be regarded as but in its infancy among them. In some parts of the island the smiths reside in different villages, and mingle promiscuously with the other portions of the community; but near the capital, where many hundreds are the servants of government, they sometimes congregate together, and form the majority of the inhabitants of a village. When this is the case, they sometimes erect one or more sheds, in con-

venient spots adjacent to their dwellings, and pursue their work together; but in general, the forge of the native smith is fixed in his house, usually at the south end of the building. The whole apparatus is exceedingly simple. The fire, which is kindled on the floor, is surrounded by three or four stones, through one of which a hole is perforated, to admit the end of the bamboos, fixed in the cylinders, that answer the purpose of bellows. These are smaller, but in other respects resemble those used in smelting the ore. The pistons are worked by an assistant or a slave. The anvil, which is about the size of a sledge-hammer, is either fixed in the ground near the fire, or fastened to a thick and heavy board. The water-trough is placed near, and the smith, when at work, sits or squats on a piece of board on the ground; his assistants sometimes sit, but more frequently stand, on the opposite side of the anvil, ready to strike with larger hammers, according to his directions.

Until the arrival of the artisans who accompanied the missionaries to the capital in 1822, the articles in iron manufactured by the people were exceedingly few, and the workmanship clumsy and unfinished; they consisted

chiefly of spears and javelins, knives, hatchets, and spades, chisels and hammers, a rude sort of plane-irons, and files, pots, spoons, and lamps. Shortly before the arrival of the missionaries, they had begun to make nails; but of the methods of making hinges, screws, and nails, excepting those of a simple round form, they were ignorant. In connexion with this subject, Mr. Jones, one of the first missionaries in the island, mentions an occurrence, which places in a striking point of view the advantage which a missionary may derive from even a slight acquaintance with some of the most common and useful arts of his native land.

Speaking of their nails, Mr. Jones remarks, "They made nails, but they were round, and not square. I was the first, I think, who taught them to make a square nail. Towards the end of 1820, a favourite horse, sent to Radama by Sir R. T. Farquhar, in the charge of Mr. Hastie, in the previous year, lost one of his shoes, and there was no person in the capital who knew how to shoe a horse. Seeing the anxiety of the king, I said to him, if you will trust me, I will nail on the old shoe. The king was exceedingly pleased, and wished me to do it. I made a model of a horse-shoe nail, and

the native smiths made some nails exactly like the model. The horse was brought into one of the royal houses ; and the king, his officers, smiths, &c. assembled to witness the novel transaction. While I was driving the nails into the animal's hoof, the king frequently cried out, 'Take care, take care, don't hurt the horse—don't hurt the horse!' I continued driving the nails, clinched them, rasped the foot, &c., and the horse was led out unhurt, to the great astonishment and delight of all present, who appeared, from this trifling circumstance, to attach increased importance to our residence among them. I should not have attempted it, had I not often nailed on old shoes when I used to take my father's horses to the blacksmith's shop in Wales. After this, the Malagasy smiths made this sort of nails, as well as horse-shoes, and shod the king's horses, though they did it but clumsily until the arrival of the smith sent out from England.

"Formerly they had no locks ; but Europeans, since the commencement of the mission, have taught the natives to make several kinds of locks. A very clever smith once borrowed a patent padlock from me, which he opened,

and having examined it thoroughly, made one exactly like it.”

Mr. Chick, an excellent artisan sent out by the London Missionary Society in 1821, was the first European smith who settled in the interior of Madagascar; and to him the natives of Ankova, especially, are indebted for their improvement in the art of working in iron. He reached the capital in 1822, and fixed his residence at Amparibe, where he erected his shop, and fitted it up in the European style as far as circumstances would admit. Mr. Chick was himself a powerful man; and the tools, the bellows, the anvil, and the large sledgehammer which he used, filled the natives with the greatest astonishment. The report of his great strength soon reached the palace; and shortly after he began his work, the king, with a number of his officers, paid him a visit. Mr. Chick's boys were at work at an anvil of a middling size. A spare one, of considerable weight, was standing on the floor in another part of the shop; and the king, after looking about with admiration for some time, told his officers to lift the anvil that was standing on the floor: each in his turn put forth his utmost strength, but could not raise it from the ground.

“What!” said the king, “are you all conquered? Let me try.” His majesty then laid hold of it with all his might, and tried to raise it from the ground, but with no better success than his officers. Aoka izay, (said the king,) avelao mba atao ny vazaha ankehitriny—“Enough; let the white man try now.” Mr. Chick then lifted the anvil to a considerable height from the ground, to the great surprise of all present; and it is singular to notice the first impression which this evidence of the superior strength of the Englishman produced on the minds of the king and his suite; they all concurred in declaring that it would be dangerous to fight with such men.

A number of youths were placed, by order of the sovereign, under the charge of Mr. Chick, as apprentices, and were carefully instructed by him in the several branches of his art. When the king commenced building the palace, Mr. Chick furnished the iron-work for it; while thus occupied, he had about two hundred and fifty native smiths employed under him, and from that time may be dated the improvements made in smithing by the natives. Mr. Chick’s work at the palace entirely ceased when Radama died. He was employed by

the present government to furnish the iron-work for the mills erected by Mr. Cameron at Alakaly, and had under him about two hundred persons, who had every opportunity of improving themselves, and learning the more difficult branches of the business.

Many of the native smiths are now able to make hinges, screws, and a variety of the most valuable articles of iron used in civilized life. They have also attained considerable proficiency in wire-drawing. In making brass or iron wire, they beat the rods till they are nearly reduced to the size required, when they are heated, and drawn through holes in a plate of iron or steel till brought to the proper size. The wire is drawn through the holes by a rude sort of winch, turned by one or two persons.

It is a subject of deep regret, that in recent years their skill in the manufacture of cutlery and hardware has been employed in the fabrication of implements of war, more dangerous and fatal than the assagai and spear which formerly constituted their chief weapons. Great numbers of swords and bayonets have been made by the native smiths, in obedience to the orders of the government; and a short time

before the missionaries and the artisans left the island, the queen entered into arrangements with some natives of France to establish a manufactory of muskets in the vicinity of the capital.

The native goldsmiths and silversmiths exhibit considerable ingenuity in the manufacture of rings, chains, and various ornaments of the precious metals, which are obtained from foreign traders. Silver dishes, mugs, and other drinking vessels, and spoons, for the use of the sovereign and others, are wrought by them in a manner highly creditable to their skill and perseverance. Bowls, dishes, and plates of tin and lead, in imitation of those taken from Europe, are manufactured to a small extent among them. The wire for their chains, both gold and silver, which are exceedingly fine, is made by first melting the metal, beating it into long thin rods, and drawing it through holes in a plate of iron, by a process similar to that employed in drawing wire of brass or iron.

Many of the Malagasy are occupied in the felling of timber and working in wood. To cut the timber in the forest for the use of the government, and to convey it a distance of forty

miles to the capital, is a service belonging to the woodmen of the government, who from their number are called the "seven hundred." For this work, however, as well as for working in iron, masonry, building roads, bearing burdens from the coast to the capital, &c., the whole population are liable to be employed by the government, without remuneration and for any length of time. Formerly, like the natives of the South Sea islands, and some other parts, the Malagasy never thought of obtaining more than two planks or boards from a single tree, however large that tree might be. Now they have been taught to use the saw, and to obtain as many boards as the size of the tree will admit.

When the first missionaries arrived among them, their tools consisted of a hatchet, chisels of different sizes, a rude sort of plane, a wooden hammer or mallet, a drill or borer, worked by twisting it between the palms of the hands, and a rule, or graduated measuring-rod, six or eight feet long. Since that time, tools, used by workmen in Europe, have been introduced, and have been readily adopted by the native carpenters. Their work was often strong, and usually neat, and in appearance well finished.

Besides building their houses, the carpenters manufacture the handles of their farming tools, the large winnowing fans, and the bowls and rice dishes. The missionaries have taught them to use the lathe.

Earthenware is used in every house, and potteries are found all over the island. The articles are moulded by the hand, baked in kilns, and glazed with the native plumbago.

The females make the twine and rope from the long marsh grass and hemp; mats and baskets of the rushes growing on the coast; and spin and weave nearly all the cloth that is used in the island.

The natives also understand not only the art of dyeing, but also of preparing from their vegetables indigo and many other dyes.

The missionaries have also taught them the art of tanning leather.

The occupation in which the people especially delight, is traffic carried on by hawking different things about for sale. Some go down to the coast, and obtain articles of British manufacture from the merchants. Others purchase articles manufactured by their own countrymen, in the hope of realizing some profit by selling them. Perhaps no class of men gain

less than these hawkers, certainly none endure greater hardships ; yet none are so devoted to their employment, and so unwilling to exchange it for another. The native songs often describe the *mpivavotra*, hawkers, sitting patiently all day at the market, or travelling from house to house until the sun sets upon their path, yet unwilling to cook a meal of rice until their hearts have been encouraged by obtaining some profit on their goods.

To a corresponding feeling, in all probability, is to be ascribed the excessive fondness of the Malagasy for the public markets ; these are the most favourite places of resort for all classes. There is not only a market containing a general assortment of goods, held daily at the capital, but three or four large markets are also held at different distances from Tananarivo and from each other, every day in the week in rotation, in different parts of the province. They are always attended by a vast concourse of people from the adjoining districts, like the great annual fairs held in England.

To these markets all the productions of the country, animal and vegetable, and the various native manufactures and foreign importations,

are brought for sale. Here also slaves are publicly bought and sold like cattle, and public kabarys, or messages from the sovereign, are announced.

The situations selected for these markets are usually ample fields of level ground, at no great distance from some principal town, and each is called by the day of the week on which the market is held there. Hence the familiar expression, "You can buy your timber at Thursday"—that is, at the market held on Thursday.

No shops, booths, stalls, or sheds are used in the markets. Every article is spread upon the ground, usually on mats. No regular order of squares or rows is observed, and the purchasers must be content to thread their way in all perplexing directions through this labyrinth of commodities and sellers.

The only order is, that persons who have similar articles for sale, usually sit near one another. Some of them have one or two of the articles they sell, fastened to the top of a long pole, which is fixed in the ground near the place on which their goods are spread out. This is used as a kind of sign on the part of the dealers, and serves to guide those who are

in search of the articles thus exhibited. Cattle are collected in large numbers for sale at the extremities of the markets, and the butchers usually take their place near them. Then in the body of the market will be found the dealers in spears, spade-handles, and cutlery; next in order, the sellers of cloth, of lambas, of cotton and silk for spinning and weaving; adjoining these, perhaps, the sellers of sugar, tobacco, and snuff, then of honey, salt, and soap, earthen-ware, wooden bowls, and silver chains, beads, necklaces, silks, and ornaments; then rice, charms, medicines, fruit, poultry; and then money-changers, and the sellers of scales and weights. There are sold also pieces of meat ready cooked, boiled manioc, and draughts of fresh water.

The natives make use of a hollowed block of wood, which they call a *vata*, for measuring out their rice; and they measure their cloth by stretching out their two hands to the extent of a fathom, or two yards, which measure they call *refy*. But they have also a rod equal to *refy*, which is divided into quarters, and even into measurements as small as a finger's breadth.

Oxen are sold in the markets, but horses by

private agreement. Goats are not allowed by the idols, any more than pigs, to enter Imerina, but they are numerous in the southern Betsileo, where they are sold and eaten. Radama had some goats brought to his country seat, called Mahazoarivo ; but after his death they were driven back to their former territory by order of the queen.

Animals are exhibited for sale, but, except on the day of the annual festival, they are seldom seen so fat as in our own markets. On the day of their mandro, i. e. new year's day, bullocks that have been fattened for twelve months or more, are sometimes seen of so prodigious a weight as scarcely to be able to support themselves.

In making purchases, the Malagasy are adepts in the art of bargaining or disputing. To "*miādy vārotra*," or, in other words, to dispute the price, seems to be as essentially connected with a purchase, as opening the eyes is with seeing. Every one asks for more than he intends to accept, or ever hopes to obtain. All are aware of this, and therefore all contend for an abatement. The seller and the purchaser then generally concede something, until they gradually approximate, and at last agree.

An immense length of time is frequently spent in a wordy contest for the value of one penny. Bargains are usually concluded by the parties buying and selling exchanging the salutation, *Soavatsara*, "may it be good and well."

The Malagasy have no circulating medium of their own. Dollars are known more or less throughout the island; but in many of the provinces trade is carried on principally by an exchange of commodities. The Spanish dollar, stamped with the two pillars, bears the highest value. For sums below a dollar, the inconvenient method is resorted to in the interior, of weighing the money in every case. Dollars are cut up into small pieces, and four iron weights are used for the half, quarter, eighth, and twelfth of a dollar. Below that amount, divisions are effected by combinations of the four weights, and also by means of grains of rice, even down so low as one single grain—"vary iray venty," one plump grain—valued at the seven hundred and twentieth part of a dollar.

A description of the occupations of a day in Madagascar may serve to illustrate still more minutely the general habits and manners of the people.

The Malagasy rise early; and in order to

do this, it is customary to have a cock roosting in the south-east corner of the house, that he may give warning of the first approach of the morning. He first crows about three o'clock, which is much too early to begin the occupations of the day in a country where there is but little twilight, and where the sun does not rise before six. He repeats his call, however, about five, when, if any doubt should exist as to the actual dawn of day, the master of the house or one of his slaves opens the door, and, after glancing towards the eastern horizon, exclaims, "It is morning." The necessity for doing this, arises from the circumstance of the house having no glass windows, and being therefore entirely dark, except where a ray of light is admitted by an accidental crevice. The door has no other fastening than a piece of stick, about four inches in length, stuck in like a wedge at the bottom, or let into a small groove made for that purpose.

As soon as the family has risen, the master, and other members of the household, squat themselves down beside the fireplace, or outside the building, and stretching out their naked arms, call to a slave to bring them water. A slave then advances, carrying in his

left hand an empty pitcher, and in his right a *zingia*, or bullock's horn, with a stick fixed into it for a handle. This is filled with water, which he pours upon the hands of his master, who rubs them together, and dashes some of the water into his face, while the slave holds the pitcher or wooden bowl beneath. In the same manner the rest of the family are attended upon, the *zingia* being replenished by dipping it into the *siny-be*, or large water-jar. The slaves then assist each other to wash in the same way, none using the napkin to wipe off the water, but some rubbing it off with the *lamba*, and others leaving it to dry in the sun. After this operation, the master dismisses his servants, or accompanies them to their respective occupations.

At home the mistress ordinarily employs herself in arranging her room, and weaving. There are ordinarily a greater number of servants than can be constantly employed where the wants of the people are so few. One of these, perhaps, will remove the pigs or other animals from the corner of the house, by driving them out; another will release the calf from the post to which it is tied within the house; while another milks the cow. These, and

other simple employments, with long intervals of squatting on the ground, occupy the slaves until the time of preparing for the first meal. This is not ordinarily taken until eleven or twelve o'clock, and the hour is computed by the length of the shadows on the ground.

Out-door labourers in Madagascar continue at work from the morning till sunset, when, about six or seven in the evening, thousands may be seen returning from the rice-grounds, markets, and distant fields, bearing their spades on their shoulders, and bundles on their backs, sometimes cheered as they pass along by a native bard, who, seated on the ground, will chant his short but lively songs, descriptive of the pleasure of returning home after the toil of the day is over. On reaching their dwelling, another meal is spread, exactly resembling that of the morning; and while this is preparing, as well as after it is dismissed, the family amuse themselves with cheerful conversation. The day often closes with dancing and singing; after which they spread upon the ground their simple bedding, which consists of one or two mats, on which they repose until chanticler awakes them in the morning.

## CHAPTER VI.

Religious opinions of the Malagasy—Their Idols—description of one—Radama and the idol—Trial by ordeal—The Tangena.

THE natives of Madagascar have been frequently represented as destitute of any national system of religion, as having no idols, nor religious ceremonies to which they are devotedly attached, and therefore to be regarded as a people favourably prepared for the reception of Christianity. The truth will be found to differ widely from this flattering but too hastily formed opinion.

The Malagasy, possessing the feelings and passions which are common to human nature, and being subject to the same hopes and fears, joys and sorrows, as other members of the human family, without the light and guidance of revelation, have endeavoured, like others in the same condition, to find resources which might satisfy the cravings of the mind, and allay the feverishness of a bewildered imagination; which might arm them with fortitude

amidst the apprehensions of mysterious and undefined evils, and inspire them with hope in the prospect of some unknown and equally undefined futurity.

In the phenomena, the order, and the formation of the universe around them, they saw the operation of some invisible power; yet, strangers to the sublime idea of an overruling Providence, and equally strangers to any rational explanation of these phenomena, they attributed every thing to the influence of *ody* or charms which their imaginations invented, and which they supposed to possess power equal to the production of all the varied effects seen or felt.

Intimately connected with this is their belief in a *vintana* or destiny, whose will is ascertained by the diviner's art, a stern, unbending, fixed, immutable destiny; and after all they have pleaded for their charms, or *sikidy*, or god, all is summed up in the conclusion, "such was destiny or fate."

In examining the religious faith and practice of the Malagasy, the first question is, "do they believe in, or have they any knowledge of the one true God, the Maker and Preserver of all things?" A hasty observation would perhaps

lead us to answer, "they do, for they speak of God, they pray to God, they appeal to God, and they bless in the name of God;" but if we endeavour to ascertain what ideas they attach to the term God, we are forced to the conclusion that they have no knowledge of "Him who created the heavens and the earth, and who clothes himself with honour and majesty."

The terms in the native language for God are *Andriamanitra* and *Zanahary*. If a Malagasy be asked the meaning of these words, he cannot tell. They are applied to whatever is new, useful, or extraordinary. The idols are called gods, and the king is god: silk, money, thunder and lightning are gods. Their ancestors, a deceased sovereign, and a book from its power of speaking by looking at it, all receive the same comprehensive name. If we ask, To whom do you pray and offer sacrifice? Who sends and withholds the rain? Who created and who preserves all these things? the answer is *Andriamanitra*, god; but to any question beyond this the honest reply often is, We do not know, we do not think about these things.

Still more vague and indefinite are the ideas

they entertain about the soul and its future existence. They have no knowledge of the doctrine of the soul as a separate, immaterial, immortal principle in man, nor has their language any word to express such an idea.

If it be asked what becomes of the *saina* or mind, when the body dies? the Malagasy replies, it is a part of the body. But does it return to dust with the body in the grave? No, the body returns to dust, and the *saina* becomes *levona*, "vanished," invisible. And the *aina* or life, becomes *rivotra*, air, or wind, lost and absorbed in the mass of air floating around.

Such is the creed of the Malagasy, yet vague, absurd, and unsatisfactory as it is, they cling to it with an unyielding tenacity.

The reckoning of time by weeks, the ceremony of circumcision, various purifications, and the offering of sacrifices, are almost the only circumstances found among the Malagasy corresponding with those of the Mosaic institutes. No traditional knowledge appears to exist amongst them of any of the great events unfolded to the world by the inspired records, such as the creation, the fall of man, the deluge, the selection of one favoured people, the

performance of miracles, or the promise of a Deliverer for the human race. It may be almost superfluous to add, that no ideas, however confused or remote, are found to exist relating to the doctrine of a Mediator, the advent of the Redeemer, the salvation of man, the renewal of the heart, the resurrection of the dead, the judgment to come, or the glory to be revealed.

The idols are numerous, and to them are ascribed all the attributes of Omnipotence. To appease their wrath or to secure their favour they are praised, prayed to, sacrificed to; and in public processions, each idol, fixed upon a pole, and wrapped in a piece of red velvet, is borne by its keeper, before the people, to receive their homage. Of the shape of these idols little is known; they are supposed to be imitations of animals. No stranger is allowed to approach the house where they are kept, and when carried forth in procession the natives are forbidden to gaze upon them. In 1831, an idol keeper who was converted to Christianity, gave up one of his idols to the missionaries; that it might be sent to England, to show the English, as he said, what were the gods of the Malagasy. This idol had been

regarded as one of the most powerful in the island. It was composed of a number of small pieces of wood, ornaments of ivory, of silver, and brass, and beads, fastened together with silver wire, and decorated with a number of silver rings. The central piece of wood is circular, about seven inches high, and three-



quarters of an inch in diameter. This central piece is surrounded by six short pieces of wood, and six hollow silver ornaments, called crocodile's teeth, from their resemblance to the teeth of that animal. Three pieces of wood are placed on one side of the central piece of wood, and three on the side opposite; the intervening space being filled up by the three silver and brazen ornaments. These ornaments are hollow, and those of brass were occasionally anointed with what was regarded as sacred oil, or other unguents, which were much used in the consecration of charms and other emblems of native superstition. The silver ornaments were detached from the idol, filled with small pieces of consecrated wood, and worn upon the persons of the keepers when going to war, or passing through a fever district, as a means of preservation. Besides the pieces of wood in the crocodile's tooth, small pieces of a dark, close-grained wood cut nearly square, or oblong, and about half an inch long, were strung like beads on a cord, or worn on the person of those who carried the silver ornaments.

The intelligent monarch Radama was fully convinced of the absurdity and falsehood of

the pretensions of the idol-keepers ; and though he was too shrewd an observer of human nature violently to assail the superstitious prejudices that existed in their favour, he often made them appear exceedingly ridiculous in the eyes of the people, whenever they attempted any of their jugglery in his presence. On one occasion, the keeper of the great national idol suddenly rushed into the court-yard, where the king and many of his chiefs and officers were assembled. He carried a pole, with something wrapped in red velvet, the ordinary symbol of the idol, at the end of it. On entering the palace-yard, he ran about like one frantic ; and on being asked by the king why he did so, he said that the idol made him act in a manner which he himself could not avoid. "It is surprising," said the king, "that the god should affect you so powerfully ; let me try if it will be the same with me." Upon which the king took the pole, and walked gravely round the court without the slightest appearance of any extraordinary emotion. He then turned round to one of the chiefs, and said, "Perhaps I am too heavy for the god to move ; do you try, you are light enough." Accordingly, the chief took the pole in his hands, and

walked about, but without experiencing any ecstasy; and then returned it to the poor keeper, who slunk off, not a little mortified at the result of the king's experiment. On some of the chiefs who were present, the effect was alike salutary and durable.

The custom of trial by ordeal prevails extensively in Madagascar; it was probably introduced by the original settlers of the island. Various modes have been in use in different parts of the country, and possibly may still be at some distance from the capital; such as passing a red-hot iron over the tongue, or plunging the naked arm into a large earthen or iron pot full of boiling water, and picking out a pebble thrown in for the special purpose of the trial; and in either case, to sustain no injury would be a demonstration of innocence. The mode which is now most common is that which is called the *Tangena*. The tangena is a nut about the size of a horse-chestnut; it grows abundantly in the island. It appears to be a most powerful poison, but if taken in small doses only, sometimes operates only as an emetic. In this way it is used in the ordeal.

When an individual is to be tried by this

ordeal, the officers of the Tangena, the accusers, and the suspected person meet at the appointed place ; a lamb is then killed, and over it is pronounced a curse on those who accuse falsely. The witnesses are then called to testify against the man ; if but one witness is found against him, he is acquitted ; if more, he is condemned to drink the tangena. He is first compelled to eat a quantity of rice, and afterwards to swallow whole, three pieces of the skin of a chicken ; the " cursers " then scrape a portion of the tangena into a little banana water ; and after causing the man to drink it, they pronounce over him a long form, imploring the poison to kill him if guilty ; and spare him if innocent. If he throws from the stomach the three pieces of skin he is declared innocent, and if he survives the effects of the poison, receives from the government a present of money as a requital for having been unjustly accused : if the three pieces of skin do not appear, he is instantly killed with a club ; his property confiscated, and divided between the government and the officers.

Those who administer the poison have it in their power to save or to destroy the life of any one : they can at pleasure increase or di-

minish the dose ; and they select the nut, which in some stages of its growth acts only as a gentle emetic, while in others it kills without exception.

It is supposed that about one-tenth of the population take the tangena in the course of their lives ; and of these one-fifth on the average die : thus a fiftieth part of the population is swept off every generation by this formidable instrument of destruction ; upwards of three thousand a year, and most of them persons in the very prime of life.

## CHAPTER VII.

The slave trade in Madagascar—Origin—Manner of obtaining the slaves—Opinion of the people about Europeans—Sufferings of the people—Le Sage's visit—His journey—His reception—The treaty—His return—Mr. Brady—Previous intercourse—Two princes sent to Mauritius—Their return—Mr. Hastie—His journey—Reception, &c.—Presents to the King; Horses; Clock—Negotiations for the abolition of the slave trade—The treaty—Fulfilled by Radama—Broken by the British—First missionaries sent—Messrs. Bevan and Jones—Visit the island—Open school—Feelings of the natives—Sufferings from the fever—Renewal of the treaty.

THE slave trade is so painfully conspicuous in the history of Madagascar, that before proceeding farther in the narration of the events which have occurred in that country during the last twenty years, it seems necessary to furnish some account of the manner in which that inhuman traffic had been so long and so disastrously operating upon the minds and habits of the people.

There is every reason to believe that domestic slavery has existed in Madagascar from

time immemorial ; but the practice of exporting men as slaves, is said to have commenced scarcely more than a century ago, with the pirates who had established themselves in the Isle of Saint Mary's.

These pirates, who had infested these seas ever since they were discovered, had established several settlements on the coast of Madagascar, where they deposited their booty, and in time of peace traded with the natives in the rich goods of the merchant vessels, and in time of war furnished them with ammunition and arms. In 1721 the nations of Europe, alarmed at the losses they were sustaining, united together, pursued the pirates to their haunts, and there burned their vessels. Forced to leave their life of robbery and murder by sea, they plunged into a different kind of villainy, and one which has left upon their memory a deeper stain. They formed and carried into execution the plan of exciting wars, between some of the provinces in which they had traded on the eastern coast, and inducing the conquerors to exchange their prisoners for arms and ammunition. Deceived by the artifices of the pirates, whom they never suspected of treachery, and whom they had long courted

as friends, without knowing their real character and pursuits, the Malagasy became the victims of the most atrocious perfidy, and that too, under the impression, that as the whites were a superior race of men, they could not materially err in following their advice. By wars of retaliation, the natives became scourges of one another, plunging each other into inextricable misery, wasting each other's resources, depopulating each other's territory, and affording satisfaction to none but men who were unworthy of the name, and whose rapacious avarice could be equalled only by their cruel contempt of human rights and human misery.

No data exist, by which to ascertain, with certainty, the exact number of human beings expatriated from Madagascar during the past hundred years, and plunged into abject slavery. An average, formed on a moderate computation, amounts to not less than three or four thousand per annum; and this may be considered as rather below than above the actual number. The aggregate presents a frightful amount, to be mentioned only in association with the most atrocious deeds; but it exhibits only a fractional part of the outrage, violence, cruelty, and misery, produced by this most

horrible system of immorality and avarice, robbery and murder.

The trade having commenced on the coast, and the pleasure of its gains gradually expelling all sense of the injustice of the traffic, it soon extended to the interior of the island, withering all before it, and desolating, like a pestilence, wherever its baneful influence spread—as it always has done, and will continue to do, until it ceases from the earth.

With the increased demand for slaves, the supply was consequently increased. Various modes were then employed to obtain slaves for sale, and all these were characterized by deceit and treachery, violence and cruelty. Every man's hand was against his brother; and he who could seize or ensnare the greatest number of his fellow-beings, esteemed himself the most fortunate man.

The most effectual mode of obtaining the unhappy victims of this system in large numbers, was by war. As on the continent of Africa, so on this great African island, the chiefs were in the habit of making attacks on one another, whenever the occasion of a quarrel could be found, and then securing in the contest as many prisoners as possible, whom

they afterwards disposed of to the slave-trafficers. Hence, the principal aim in these intestine wars was, not so much the slaughter and extirpation of the opposite party, as the seizure of the living; and often the struggle would be to capture a chief or noble, in which case a large sum of money would be paid by the relations and friends, or a number of slaves would be given for his ransom.

For these reasons, the conflicts were less sanguinary than they have been since the introduction of fire-arms and the suppression of the slave-trade, though the actual amount of crime, cruelty, and suffering may not have been less. It was not unfrequently that whole villages were swept off, and their inhabitants separated, and sold into different and remote provinces, never to be associated again. Vestiges of such villages remain to the present day, exhibiting a waste where cultivation had formerly smiled, with fragments of deserted and dilapidated walls, where once the cultivators of the adjacent fields had found their home; a home to them, perhaps, as sweet as the mansions of the rich in other lands, whose luxury and wealth had, perhaps, been augmented by the extirpation of these very people

from the land of their birth—and their consignment to hopeless captivity and an early grave.

In addition to these wars, an extensive system of kidnapping prevailed, by which children, domestic slaves, and others, were entrapped in the fields and neighbourhood of villages, by the gift of some money, a piece of cloth, or other tempting bait; and being once lured within the power of the deceiver, he securely guarded his prey until it was conveyed to some place of rendezvous, and then sold into the hands of traders. It is an affecting circumstance, but well worthy of attention, that, to the present day, the people of Madagascar are extremely jealous of Europeans who *give* money, under any circumstances, to the natives, even for the purest charity.

It is well known, that many slaves were also obtained for sale, by means of a cruelly treacherous pretence of hospitality. Persons passing near a house would be invited to enter, agreeably to the customs of the country, and, on accepting the invitation, would find that they had sealed their own ruin. At the moment of entering the house, they would fall into a large pit or rice-hole prepared for that purpose near the door, but carefully concealed

from observation by means of a mat or other covering placed over its mouth, and this mat strewed with earth or other materials to resemble the rest of the floor, and so prevent any suspicious appearances. Thus taken in the pit which the wicked had digged, they were handcuffed, and sold into slavery.

It is related, that on one occasion, a party of Europeans, landing from a slave ship, pitched their tent upon the shore, and, inviting a number of the unsuspecting natives to partake of their hospitality beneath its shelter, the whole floor of the tent fell in, and about thirty individuals were secured by being plunged into a pit previously prepared for the purpose.

In many cases persons were obtained for sale under shadow of law. A man who had borrowed money, and was unable to refund it when payment became due, was reduced to slavery, and made the property of his creditor. Instances of this kind were by no means of rare occurrence. There was no want of persons willing to *lend*. Money was always at hand, and would frequently be offered to those who appeared *good subjects for sale*, with the full hope and intention of immediately securing payment by the seizure and sale of the

borrower. For the low sum of half a dollar as the original loan, with an addition of an exorbitant interest of one hundred or one hundred and fifty per cent., many have been deprived forever of their freedom. The principle of the law remains in operation to the present time, the only difference being that the slavery is domestic instead of foreign. Whoever is found unable to pay his debt, and the heavy interest it soon accumulates, (that being even now from thirty to one hundred per cent.) must be sold for the benefit of his creditors, and his bondsman, if he have one, must share the same fate, if this is necessary to make up the deficiency.

The slave market was also supplied by means of daring and powerful gangs of robbers who infested the country. These concealed themselves usually amongst rocks and caves, and from these retreats made occasional sallies on small villages, or on individuals passing by, and, having seized their unfortunate prey, they guarded them safely until means were found for disposing of them advantageously to the traders or their agents. These gangs frequently assumed a most formidable character, overawing the neighbouring popu-

lation, and requiring all the power of the chieftains for their suppression.

While such was the state of the country, it will not excite surprise that persons were usually afraid of travelling alone, or sending messages by their servants, unless two or three went in company, or that by night none dared to venture out of their houses, lest in an unexpected moment they should be seized, carried off, and sold: and it is needless to add, that the existence of the slave trade was the reign of terror in Madagascar.

Thus, by means of wars, kidnapping, debts, and robberies, the traders were constantly furnished, and large supplies were usually kept on hand at the capital, to which place the traders came up from the coast at different seasons of the year, carrying with them an extensive assortment of goods to exchange for slaves, and of money to effect purchases. Natives were often employed to attend the regular markets where slaves were publicly sold, and to obtain them there at the market price; and as such agents received a premium on the purchase for themselves, their cupidity increased their diligence, and the immense profits they reaped attached them to the traffic. Hence it is ob-

vious that many different parties felt an interest in the continuance of the trade, and, as will appear in the progress of this history, made the most strenuous efforts to oppose any treaty for its abolition. They least of all could sympathize in the delight manifested at the capital, when that result, so grateful to every lover of humanity, was secured and published.

For a long time the natives entertained the belief of *European* cannibalism. Such an opinion is not unfrequent in Madagascar at the present time, and was found to constitute a difficulty in the early establishment of mission schools.

Within the last eighteen years, parents have actually concealed their children in rice-holes, where some were suffocated, under the appalling and monstrous supposition that these schools were intended only to be treacherous means of entrapping their children, to satisfy the demon appetite of the whites for the flesh of their offspring! "The Europeans," said the parents, "always came here before, to steal us and our children. What could they want with such a booty, but to eat them? And now they come under a pretence of teach-

ing our children; and, having once got them into their power, they will carry them away as in former days, when they must share the same dreadful fate which others have met in past days." The missionaries lately resident on the island have had to encounter the very same objection—an objection which, however false and preposterous, it is not easy to refute to the satisfaction of a native, in whose fears, suspicions, and profound ignorance of foreign manners, it has originated. If, however, it strongly marks the folly and ignorance of the Malagasy, it stamps a well-merited censure on those who, by their practices as slave traders, first awakened the revolting supposition. They have destroyed the peace, the happiness, the freedom, the lives of thousands, and well may they bear the stigma which the Malagasy reproach conveys, of "European cannibals."

When the traders had obtained a sufficient number of slaves at the capital, or any part of the interior, by purchase or exchange of goods, they were conveyed in parties varying from fifty to two thousand, down to the sea-coast for exportation. On commencing the journey, their wrists were usually fastened by means of an iron band. They were then corded one

slave to another, and through the whole distance compelled to carry provisions on their heads. Thus driven like cattle to the sea-side, they no sooner arrived there, than they were stowed away in ships, and conveyed to their final and fatal scene of misery and toil, unless their sufferings terminated in death during the passage. The slaves from Madagascar supplied the Isles of France and Bourbon, others were conveyed to North and South America, and some even to the West Indies.

An affecting memorial of the many scenes of sorrow and separation which must have taken place under this cruel system, is described by one of the missionaries as still existing in Madagascar. There is a hill on the way from Imerina to Tamatave, which has obtained the melancholy appellation of "*the weeping-place of the Hovahs*," because from that eminence they first beheld the sea, when prosecuting their miserable journey to be sold in the slave-markets on the coast; and here it is more than probable they would give vent to all the anguish of their hearts under the twofold influence of exile and slavery.

No sooner did Madagascar come within the immediate influence of Great Britain, than a

series of efforts was commenced, with a view to the ultimate annihilation of the trade in the island.

In 1816, Sir Robert Farquhar induced Radama to send over to Mauritius two of his younger brothers, for the purpose of receiving a European education. At the close of the same year, Captain Le Sage, with several other gentlemen and thirty soldiers, were sent to the capital, for the purpose of forming a treaty with Radama, making observations on the country, and exhibiting to the king the discipline of the European soldiers. The best time and the best mode of travelling in the country was not then generally known, and Le Sage was so unfortunate as to fix upon the most unfavourable time for his expedition. The rivers were swollen by the rains, provisions were scarce, and the apathy and indifference of the natives rendered it extremely difficult to engage their services. There were no roads, for although Radama had even then made some advances towards civilization, yet such was the jealousy with which he guarded his capital, that he allowed no roads to be made by which it might be rendered easily accessible. More than all, the country was

wasted by the pestilence. As Le Sage approached the capital he was saluted many times by letters and messengers from the king, inquiring how he sped on his journey, and bearing him presents of poultry and other provisions. By the last messengers he inquired if Le Sage could wait until he assembled all his people to receive him in state, or whether he should receive him simply with his own soldiers, which last proposal was much preferred by Le Sage, on account of the exhausted state of himself and his party. The people now began to bring to the travellers provisions ready cooked, with quantities of rice; the orders of Radama having been, that the chiefs of the territory through which they passed, should furnish the party gratuitously, and on their own demand, with whatever rice, milk, or other provisions they might desire, and these orders were to be obeyed as if they proceeded immediately from the king himself.

On approaching the capital, the party were agreeably surprised by a fresh assurance of welcome, conveyed in a manner by no means indicative of a barbarous state of society. A company of persons, about eighty in number, suddenly appeared running towards them, di-

vided into parties of twenty, and bearing on their heads rice, fruits, and different viands for the refreshment of the travellers, which all partook of on the spot, while the hospitable strangers danced and sang around them. They proved to be some of the most distinguished families forming the court of Radama. Their dress was very elegant, the women being adorned with silver chains, necklaces, and anklets, and their garments, consisting of a dark purple cotton lamba, wound round the body, and hanging in graceful folds so as to exhibit the knotted fringe in the most pleasing manner. The men wore on their heads a silver ornament somewhat resembling a coronet, and round the waist a belt, with a pouch for containing their amulets. They also had silver ornaments like the women, and were armed with muskets, many of which, instead of brass mountings, had silver ones, and stocks studded with silver-headed nails.

As Le Sage and his party, arranged in the best order their diminished numbers enabled them to form, were proceeding to the capital, the following day they were met by ten or twelve men, bearing upon their shoulders a kind of chair for the use of the agent, and sent

by Radama with repeated regrets that the fire in his palace had prevented his sending what would have been more suitable for his accommodation. Followed by the royal guards, Le Sage proceeded for the rest of the way in this elevated manner, which seemed to afford great delight to the crowds of people who pressed forward from all parts in the hope of seeing him. When near the bottom of the last hill, before ascending that upon which the capital is situated, they requested that he would halt a few minutes until a cannon should be ready to be fired, the one previously prepared having burst, and another having had to be sent for. In about a quarter of an hour this cannon was fired, and immediately an immense number of soldiers came forward dancing, each with a musket and spear, and some with shields made of bullock's hide. Those who appeared to be the most skilful dancers placed themselves in a great variety of attitudes. Those who had firelocks did the same; and in the course of the dance fired them off, always on the ground.

While the dance was going on, a general firing took place from the town and all parts of the mountains, and the travellers were soon

surrounded with seven or eight thousand men, armed with muskets, which they fired in token of pleasure at the arrival of the strangers. Between twenty and thirty thousand persons appeared on the borders of the town and the surrounding hills, and the immediate multitude were not less than seventy thousand more.

The party belonging to Le Sage then proceeded up the mountain a little way, the increasing pressure of the crowd putting an end to all order; and there being but a narrow pathway, the whole body marched over and trod down the fields of vegetables on the brow of the mountain. Le Sage was then requested to halt again; which he was extremely unwilling to do, on account of the sick, by whom he was accompanied, suffering so greatly from the heat of the sun, and the crowd pressing them almost to suffocation. He was obliged, however, to consent; and, in a few minutes, twenty women came down the hill, each laden with a kind of woven box, in which were all kinds of meat, rice, plantains, and milk, which they presented for the refreshment of the travellers. After this, one of Radama's ministers commanded silence, which was obtained almost immediately, though surrounded by so many

thousands. He then addressed the people, saying, that Radama had given their country to his visitor; and on asking them if they consented, they answered, Yes. The minister then, with the same politeness, addressed Le Sage, telling him he was their king, and commanded their country and all that was in it.

The way into the town being of very laborious ascent, as well as very narrow, rendered it, amongst such crowds of people, extremely difficult. Every time they halted, Le Sage's people fired a volley of musketry, and the people on the surrounding hills still continued their firing. The whole of the way to the palace was lined with armed men; and every place was thronged with people to a degree almost incredible, all groaning a dull kind of groan as the party advanced, which custom is with them a great mark of approbation.

On entering the palace, Radama was seen seated on a kind of throne, surrounded by about twenty of his ministers and soldiers; the spacious room being lined with muskets and wall pieces, all of English manufacture. Having shaken hands with the party, who were all seated on mats on the floor, Le Sage placed himself upon a kind of stool covered with

white linen, when Radama addressed his ministers and people to the same effect as his minister had done before, asking them if they consented that Le Sage should be their king ; to which they all answered in the affirmative. He then told his guest that Madagascar was his.\* After some complimentary conversation, Le Sage then presented his credentials, which were read by one of the princes, when the king again assured his guest of the great pleasure his arrival afforded him.

Le Sage here observes of Radama, that his manners and conduct were totally different from those of any prince or chief he had seen in Madagascar. His address was extremely agreeable and prepossessing ; and he was, even then, what might justly be termed a polite man.

On every occasion, the British agent was treated by Radama with that peculiar politeness which conveys the strongest assurance of

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\* It was afterwards found that through the ignorance of the interpreter the language of the king was incorrectly translated ; and that by the expressions which were used he did not mean to resign his throne to the ambassador, but only to accept the offered friendship, and to put himself under the protection of the English.

friendly feeling. A house was built for his especial accommodation ; and, while his health continued, he was amused with such pastimes as the court afforded.

Soon after their arrival at the capital, a number of the party, in consequence of their exposure on the coast and during the journey to the interior, were seized with the fever ; seven died, and Le Sage was saved only by the unceasing attentions and medical skill of the natives. At length the treaty was concluded ; the gifts which had been sent from the Governor of Mauritius were presented to the king, and after frequent attacks of the fever, Le Sage with his diminished party returned to Mauritius. No plan for the abolition of slavery had been matured with Radama ; and indeed the treaty was but a verbal promise of peace, free intercourse, and mutual protection, between the nations.

Mr. Brady, a British soldier, was, by Radama's particular request, left at the capital for the purpose of teaching his soldiers the European discipline.

Previous, however, to this visit of Le Sage, the intercourse between Madagascar and the English had begun, and so nearly simultaneous

were the movements on the part of both nations, that it is hard to say which first extended the hand of friendship. Through the agency of M. Chardeneaux, a Frenchman who had long resided at the capital, and who stood high in the estimation of the king, Governor Farquhar induced Radama to send two of his brothers to Mauritius for instruction. In a letter to a member of the British cabinet, dated September 12, 1816, Governor Farquhar writes thus:—

“Of the brothers of Radama, now arrived here, one is the presumptive heir of his authority ; they are accompanied by two of the chief ministers of their prince, a son of one of the nobles of the nation of the Betanimenes, three ministers of the king of Tamatave, two chieftains of the South and a numerous suite.”

\* \* \* \* \*

“These friendly bonds will no doubt be strengthened, and the prospect of growing civilization opened, by the opportunity now given to the young princes to learn the arts and customs of European life, and the principles of our religion.

“The King Radama himself is eager for instruction ; writes his language in the Arabic character, and is learning to write French in Roman letters. His brothers who have arrived here, appear very intelligent for their age, which is about nine or ten years, and capable of acquiring every requisite principle of morals and religion.

\* \* \* \* \*

“The former governors of these islands have, at every period

of their history, in vain endeavoured to obtain that friendly footing, which is now sought and offered to us by the native princes : \* \* \* and it appears to me, that the means are at present in our hands of cutting off in a great measure, at its source, the slave trade in these seas ; and I shall not neglect so favourable an opportunity of availing myself of them to the fullest extent."

The embassy of Le Sage was the next step in this benevolent plan.

The brothers of Radama, sent to Mauritius for instruction, were, immediately on their arrival, placed under the care of Mr. Hastie, with whom they returned to Madagascar, in July, 1817. Radama with three thousand of his people came down to the coast to meet them. Mr. Hastie, having in charge the horses, and many other valuable presents, sent by the British government to the king, immediately commenced his journey to the capital.

In the midst of crowds similar to those which attended the arrival of Le Sage, and surrounded by the same demonstrations of welcome and delight, Mr. Hastie at length reached the capital, on the 6th of August, 1817. The court-yard of the palace was lined with soldiers ; and the king, seated on a stage about sixty yards from the door, called Mr. Hastie

to go to him, and, laughing loud, shook him very warmly by the hand.

Anxious to render the residence of Mr. Hastie at the capital as comfortable as possible, Radama sent a number of his officers to assist him in preparing the house appropriated to his use, and supplied him with mats and other materials for fitting it up in the European manner, inspecting the work in person all the time, and asking, as a favour, that he might always have access to it when finished. He was much pleased with the readily-granted permission to enter it whenever he chose. Indeed, he scarcely allowed himself time for his usual meals, so anxious was he to return to the society of his guest. The horses (now first introduced into the island) also, claimed much of his attention, and he never failed to regret the loss of that which had been intended for his especial use, and which had died on the journey from the coast to the capital.

Among the presents sent to Radama by the Governor of Mauritius, one of those which afforded him the most pleasure was a clock. It was at first a little deranged, and he could not conceal his chagrin on hearing it strike while the minute-hand was at the half-hour. While

he was absent from the house, Mr. Hastie fortunately discovered the cause of the clock's going wrong, and rectified it; and when the king returned his joy was unbounded. The clock was placed upon a block, at the distance of four feet from a fire large enough to roast a bullock. The monarch sat on the ground beside it for a whole hour, and, forgetful of his regal dignity, danced when it struck.

Radama, who possessed an excellent memory, and seldom lost sight of any fact that had been communicated to him, was quite capable of appreciating the value of a pocket compass, and was much pleased with a map of the world, upon which he amused himself with tracing out the situation of Madagascar.

When it was determined that Mr. Hastie should visit the interior of the island, he was empowered to make a treaty of peace and to secure the abolition of the slave trade; and on reaching the capital he gave himself immediately and entirely to the accomplishment of this object. With regard to the abolition of the slave trade the king himself appeared, at an early period of the negotiations, to be won over by the arguments of Mr. Hastie; but though so absolute in his government, and in

his influence over his people, that every look and word of his was the subject of imitation, and the slightest command for silence was obeyed in an instant by tumultuous thousands, there seemed to be a point to which he could not, dared not, lead his people—and this was, the abolition of the traffic in slaves. Radama felt that the slave trade was the favourite trade of the people ; it enabled to dispose of their prisoners of war, criminals, &c., and to receive in return money, articles of dress, ornaments and arms. It was a source of profit and a means of defence. The king knew this, and he also knew that in abolishing it he risked his throne and his life.

During the time that Mr. Hastie was pressing the subject upon his attention, ten or twelve of his principal counsellors were in the habit of assembling every morning at the back of the house occupied by the British agent. These men used to sit upon the ground, deliberating for about two hours, after which two of their number used to wait upon the king ; and doubtless these deliberations had great weight in retarding the operation of his good intentions.

At length, however, he yielded to the con-

stant, yet gentle arguments of Mr. Hastie, and promised that if the English government would supply his country with arms and ammunition, he would put a total stop to the traffic in slaves. On the 9th of October, 1817, an assembly of about five thousand natives was called for the purpose of ascertaining the opinion of the people, and setting before them more correct views on the subject of slavery. There was much opposition among the people, yet on the following morning the business was finally settled; and it only remained now for the treaty to be drawn up and the proclamation issued over the island. By the treaty Radama promised that no slave should be sold out of Madagascar, and the English government, in return for the loss of revenue which he would thus incur, engaged to pay Radama yearly the following articles:

“ One thousand dollars in gold.

“ One thousand dollars in silver.

“ One hundred barrels of powder, of 100 lbs. each.

“ One hundred English muskets, complete, with accoutrements.

“ Ten thousand flints.

“ Four hundred red jackets.—Four hundred shirts.

“ Four hundred pair of trousers.—Four hundred pair of shoes.

“Four hundred soldiers’ caps.—Four hundred stocks.

“Twelve serjeants’ swords, (regulation,) with belts.

“Four hundred pieces of white cloth, } India.

“Two hundred pieces of blue cloth, }

“A full-dress coat, hat, and boots, all complete, for King Radama.

“Two horses.”

The treaty, on the part of Radama, went into immediate operation, (according to one of its articles,) and within three months, three of the near relatives of the king suffered death for a violation of it. Not so with the British. Immediately after it was drawn up, Sir Robert Farquhar sailed with it for England, to obtain the royal approbation; leaving General Hall governor in his place. Hall not only refused to pay the articles stipulated in the treaty, but sent back the six youths whom Radama had placed under instruction at Mauritius; and recalled Mr. Hastie, the British agent at Madagascar.

Meantime, Messrs. S. Bevan and D. Jones, who had been sent out by the London Missionary Society, at the request of Governor Farquhar, arrived at Mauritius. Governor Hall discouraged their design of proceeding to Madagascar, on account of the treaty with Radama being broken, and the insalubrity of

the climate. They at length, however, determined to go over to Madagascar, to make their own observations on the state of the people on the coast, and in the interior, and to judge of the probability of establishing a mission in any part of the island with safety and success. They reached Tamatave in August, and on the 8th September, 1818, opened a school of six children, sons of the chief, and the head-men of the village. The parents of the scholars appeared gratified by what they heard and saw, and were especially delighted with the singing. The missionaries were equally pleased with the capacity, docility, and improvement of their pupils. Having accomplished the object of this preliminary visit, Messrs. Jones and Bevan sailed for Mauritius, taking with them specimens of the writing of their pupils. On returning with their families to Madagascar, they were received by the natives with a hearty welcome; and it was peculiarly encouraging to them to ascertain, that the children formerly taught had, during the absence of the missionaries, been teaching others, and that all were impatient for the re-opening of the school.

Mr. Jones immediately commenced the erec-

tion of a school-house. The season was, however, unfavourable, and disease soon commenced its ravages in the mission family. The rains were now heavy, and the proper precautions having been neglected, a damp house accelerated the attack of the Malagasy fever, which they soon felt with fearful violence. Within three months, Mr. Jones's wife and daughter, and Mr. and Mrs. Bevan and their daughter became its victims; Mr. Jones barely escaped to Mauritius with his life.

On the return of Governor Farquhar the treaty was renewed, with an additional article providing that the king should send twenty youths to England to be instructed as artificers.

In describing the 11th of October, 1820, when the treaty was publicly renewed, the indefatigable Hastie observes, "The moment arrived when the welfare of millions was to be decided: I agreed to the new condition, and I trust that Divine Power which guides all hearts, will induce the government to sanction the act. The kabary was convened, the proclamation published, and received with transport by thousands. The British flag was unfurled; and freedom—freedom from the bloody stain of slave-dealing—hailed as the gift of the

British nation. I declare," adds this generous-hearted man, "the first peal of Radama's cannon, announcing the amity sealed, rejoiced my heart more than the gift of thousands would have done."

## CHAPTER VIII.

Beginning of the mission—Mr. Jones opens a school at the capital—Mr. Griffiths and others arrive—Feelings of the king to the missionaries—The *first-fruits* of the school—First Christian baptism on the island—Four natives sent to England—Letter of the king—More missionaries—Their burial-place—Christian church formed—Instance of hospitality—The language reduced to writing—Visit of Governor Farquhar—Interview with Captain Moorsom.

No sooner was the British flag hoisted at the capital, on the memorable occasion of the treaty being ratified, than Radama sent a message to Mr. Jones, encouraging him to come and settle at the capital, promising countenance and protection to any other missionaries who might arrive. Mr. Jones wrote to the king to ask if the wives and families of missionaries might also come, and be assured of protection; to which his majesty immediately gave a satisfactory reply.

On the 8th of December, 1820, the operations of the missionaries were commenced in the capital; Mr. Jones on that day beginning a

school with three children. The next day the number was increased, and subsequently more were added. An appropriate residence being required, Radama laid the foundation of a new house for Mr. Jones, and sprinkled it, according to the usage of the country, with sacred water. The people were astonished to find the king performing this act for a stranger and a white man, it having been the practice for him to restrict the ceremony to members of his own family. His object, however, was to give a public testimony of his respect for the missionary, and thus to obviate the prejudices and conciliate the esteem of the natives, and to facilitate his labours among them and their children.

In April, 1821, the pupils in the mission school were twenty-two in number. They had all been selected from the king's family and favourites, and from the nobility. Some of them were already able to read in the Bible, and had made considerable progress in other branches of education. The king, who was particularly pleased with their singing, used frequently to enter the school while they were thus employed, and would sometimes give out the line with which they were to commence.

He was extremely desirous that these scholars should be well instructed, and that the first establishment of the kind in the capital should be called the Royal School.

Soon after Mr. Griffiths and four artisans arrived; and it was resolved, with the consent of the king, that Mr. Griffiths should open a school for the children of the common people; and that when Mrs. Griffiths arrived, the girls should be instructed. To a letter of Governor Farquhar, recommending Mr. Griffiths to his notice he replied, "Yes, I will be a father to them all."

In October, Mr. Jones and Mr. Griffiths visited Mauritius, and returned with their wives, and more assistants; and on the 23d of the same month Mr. Griffiths commenced his school.

A custom has prevailed from time immemorial in Madagascar, of presenting to the sovereign the first-fruits of the ground, and the first specimens of new productions or new manufactures, in short, of whatever is new of every description. In accordance with this custom, Mrs. Griffiths presented to the king, in December, 1821, a specimen of the first-fruits of needle-work in Madagascar, the work of

her pupils. The king, who was highly pleased, sent to thank her for teaching the girls, and presented each of them with a small piece of money. On various occasions the king expressed the interest he felt in their object; and by frequently visiting the missionaries, endeavoured to convince them of his earnest wish to aid and encourage them in their work.

An interesting event occurred at this period. The ordinance of baptism was administered by Protestants, for the first time in Madagascar, on New Year's day, 1822. A small congregation was formed on the occasion by the children of the two schools, a part of the royal family, Ralala the chief judge, and the French artisans from Mauritius. The king had been invited, but, being then at his country residence, forgot the precise time; for which, on the following day, he expressed his regret. The greatest order and regularity was manifested by all who attended, in whose minds a service so novel appeared to awaken considerable interest; and this in return excited a corresponding interest in the members of the mission. The sight of sixty heathen children, who a few months before were living

without wholesome restraint, scarcely clothed, and having "no one to care for their souls," now assembled at the celebration of a Christian ordinance, habited in white European dresses, manifesting great decorum in their manners, and harmoniously uniting in the singing, afforded much gratification, and awakened the cheering hope that the period might not be far distant when these youths should themselves profess their faith in Christ, and, by receiving the rite of baptism, declare themselves his disciples.

The nature of the baptismal service was briefly explained by Mr. Jones in the native language.

The four youths who according to the treaty were sent to England for instruction, were accompanied by Prince Rataffe, the brother-in-law of the king; he was in London at the anniversary of the London Missionary Society, and was the bearer of the following letter to its directors:—

"GENTLEMEN,

"When the treaty was concluded between me and Governor Farquhar, which had for its object the cessation of the exportation of slaves from the island of Madagascar, the missionary, Mr. David Jones, accompanied the commissioners from the

British government, and arrived at Tananarivo, the capital of my kingdom, with the intention of paying me a visit to solicit from me leave to settle with other Missionaries, in my dominions. Having informed myself of his profession and mission, I acquiesced with much pleasure in his request.

“Mr. Jones, your missionary, having satisfied me that those sent out by your society have no other object than to enlighten the people by persuasion and conviction, and to discover to them the means of becoming happy, by evangelizing and civilizing them, after the manner of European nations, and this not by force, contrary to the light of their understandings :

“Therefore, gentlemen, I request you to send me, if convenient, as many missionaries as you may deem proper, together with their families, if they desire it; *provided* you send skilful artisans to make my people workmen, as well as good Christians.

“I avail myself, gentlemen, of this opportunity, to promise all the protection, the safety, the respect, and the tranquillity which missionaries may require from my subjects.

“The missionaries who are particularly required at present, are persons who are able to instruct my people in the Christian religion, and in various trades, such as weaving, carpentering, &c.

“I shall expect, gentlemen, from you, a satisfactory answer, by an early opportunity.

“Accept, gentlemen, the assurances of my esteem and affection.

• (Signed)

“RADAMA MANJAKA.”

“Tananarivo, Oct. 29, 1820.”

Influenced by the favourable views of Radama and the representations of Mr. Jones, the missionary at the capital, another missionary

and four artisans were appointed to Madagascar; and when Prince Rataffe returned, he was accompanied by this reinforcement, which consisted of the Rev. J. Jeffreys and his wife, Messrs. Brooks, Chick, Canham, and Rowlands.

They were encouraged by Radama and the missionaries already in the island, and cherished the pleasing expectation of aiding in the improvements of the Malagasy, by introducing a knowledge of their respective trades, the working in iron, the tanning and currying of leather, and the improving of the arts of spinning and weaving silk, flax, and cotton. The feelings of gladness with which the arrangements for commencing their labours had been made, were soon mingled with sadness, on account of the comparatively sudden removal by death of one of their number, Mr. Brooks, who died after a short illness, on the 24th of June, ten days after his arrival at the capital.

The missionaries applied to the judges for a spot of ground which might be regarded as a burial-place for the mission. They were desired to take freely as much as they chose. The spot of ground which they selected was afterwards enclosed, and here the remains of

those members of the mission who have died at the capital repose in hope of the resurrection of the just.

On the 25th the remains of Mr. Brooks were committed to the grave. All the members of the mission attended, and the children of the school. Great numbers of the natives were also present; they appeared much impressed with the scene, and manifested a general and affectionate sympathy with the survivors on the melancholy occasion.

The consent of the king having been obtained for pupils to be taught by the newly-arrived missionary, Mr. Jeffreys commenced a school on the 25th of June with twelve children. The readiness of the Malagasy youths to receive instruction was always a source of encouragement to the missionaries, and formed no small part of the pleasure they experienced in their work. A considerable part of the stimulus operating on the minds of the scholars arose, no doubt, from their desire to please the king; what the sovereign directed to be done, having been engaged in with alacrity and energy. Besides this, the taratasy—learning to read and write—carried with it all the charm of novelty, and thus both operated favourably

in promoting that degree of proficiency which afforded so much satisfaction to their teachers.

It could, however, scarcely be expected that some jealousies should not be created in the minds of the natives generally, during these new, and to them somewhat incomprehensible, proceedings. They well knew that the white people, who had previously visited the capital, had come to purchase their countrymen; that by their means their children and relations had been taken away, and sold into slavery; and they were still jealous of the strangers at the capital, though, as themselves were witnesses, engaged in the benevolent employment of teaching their offspring under the public and avowed sanction of the king. It was not long after Mr. Jeffreys had formed his school, that whispers and murmurs were heard, tending to convey suspicion of the missionaries being leagued with Radama to obtain their children, under pretence of instructing them, but ultimately selling them into slavery; and in this suspicion they fancied they were supported by the fact, that Prince Rataffe had returned from England, and had not brought back with him the Malagasy youths. Instead of their coming back, more

white people had arrived, and how many more might come they could not tell. Their suspicions soon grew into the most anxious fears; and parental affection, under a somewhat extraordinary form, proved fatal to several children, by the strange and cruelly mistaken measures employed to conceal them, and thus prevent their being placed in the schools. Many parents residing in the neighbourhood of the capital actually hid their children in their rice-holes, where several of them died, suffocated by the heated and confined air of those subterraneous granaries.

To arrest the progress of these suspicions, which threatened to destroy the infant mission, by exciting the strongest prejudices against its agents and its objects, the most prompt and decisive measures were required. Radama was at that time prosecuting the war in the Sakalava country; but his mother, a woman of considerable energy and independence of mind, and who maintained some degree of authority in the absence of her son, sent a kabary to the people, to be published in all the markets, announcing that any person who should be convicted of raising false reports respecting the white people or the king, should be re-

duced to slavery ; and that whoever should be found guilty of concealing children in the rice-holes, and thereby causing their death, should be put to death for the offence. "Cease therefore at once," said Rambolamasoandro, "from all such practices, for it is the instruction of your children here, and not sending them into another country, that is the wish and intention of Radama your king."

This spirited and well-timed message had its desired effect. Confidence appeared to be restored, and the concealment of children was not afterwards heard of.

On the first Sunday in September, 1822, the members of the mission, though they had been connected prior to their leaving England with different denominations of Christians, formed themselves into a holy fraternity, or church, at Tananarivo, celebrating for the first time the ordinance of the Lord's supper. This took place within the court-yard of the palace. Although the church was formed on the Congregational plan, it was arranged as a fundamental rule in the society, that the same liberal principles of admission and communion should be adopted, which characterize the parent institution ; so that Christians of other denomi-

nations, walking in the faith and purity of the gospel, who might afterwards visit or reside on the spot, should feel themselves welcome to a participation of the privileges which the fellowship now formed was designed to secure.

Towards the end of September, Mr. Jones, Mr. Griffiths, and Mr. Canham made a tour westward of the capital to the distance of about seventy miles, taking twelve of the most advanced among the scholars with them. The excursion was intended to aid them in the acquirement of the language, and to increase their knowledge of the manners, customs, and morals of the people, together with the produce of their soil, and their methods of cultivating the ground.

As they were passing through a village they were met by an elderly man, who begged of them to turn back, and partake of some refreshment. This being a singular instance of hospitality, and offered at a suitable time of day for resting, they accepted the invitation, and accompanied the old man to his house. Mats were spread for them, and a present brought of ducks, fowls, a pig, and some rice; and that nothing might be wanting for the im-

mediate entertainment of his visitors, the hospitable host actually *chopped up his bedstead* to provide fuel for cooking. He expressed great joy in their having accepted his invitation, remarking, that he wished to honour those whom Radama honoured, and to respect and love those whom Radama respected. On thanking him for his hospitality, and presenting him with a few yards of white cloth, he was so delighted that he leaped and danced with ecstasy, calling on heaven, and earth, the sun, and moon, and all above and all below—god and the king—to bless them, and give them the desire of their hearts.

After an absence of about a month, they returned home, having obtained a sufficient knowledge of the disposition and circumstances of the people, to feel the importance and eligibility of endeavouring to extend the benefits of education in the country around the capital.

In January, 1823, some important arrangements were made respecting the orthography of the language. It was decided by the king, that the English consonants and the French vowels should be employed; and thus, with the exception of some alterations afterwards

made, and sanctioned by the king, the mode of reducing the Malagasy language to writing was determined. In connexion with this subject, a circumstance is related by Captain Moorsom, which appears too characteristic of Radama, in his royal pupilage, to be omitted. After Mr. Hastie had begun to teach him English orthography, he placed himself, in the absence of that gentleman from the capital, under the tuition of a French master; but becoming confused with the different sounds of the letters, he used a somewhat enviable prerogative, and made a law, that throughout his whole kingdom each letter should have but one sound. Previous to this the Arabic character had been employed.

The Governor of Mauritius had recently touched at Tamatave on his way to England, with the hope of seeing Radama, who was equally anxious to meet the benefactor of his country. This meeting would most probably have been effected, had not Radama been detained at Tananarivo by the approaching annual festival. His remark on the occasion was, "If I leave home before the feast, the people will say I have more regard for foreigners than for my own subjects." And,

therefore, ever watchful as he was over his influence with the people, he determined to risk the loss of his own gratification, for the certainty of holding firmly the reins of government at home.

Immediately after the festival, Radama hastened to the coast, but received by the way the mortifying intelligence, that Sir Robert had touched at Tamatave, and was gone. "Then it is too late," exclaimed Radama, "and I shall never see my friend!"

He, however, enjoyed an interview with Captain Moorsom of the British navy, which, as described by Captain Moorsom, presents a simple but graphic picture of the person and character of a prince, who, to borrow the expression of the captain, "was adorned with qualities as much beyond his situation in the then existing circumstances of his country, as any monarch of whom we have record." "In his individual character," observes Captain Moorsom, "it is probable he approaches nearest to that of Peter the Great."

Radama is described by the same writer as being short and slender, and, though at that time thirty years old, as not appearing more than twenty, with a boyish aspect and de-

meanour. On the occasion of his first interview, Captain Moorsom, accompanied by his officers and marines, went on shore to meet the king; and Mr. Hastie, having lent him a horse, they drew up in an open space a short distance from the house of Rafaralahy. The king's advanced guard soon appeared, and lined the road on each side; next followed his grenadiers, consisting of one thousand five hundred men, all armed and equipped as English soldiers; having at their head Radama's adjutant-general: these troops, with their band, marched between the lines in open column, and presented arms as they passed; next came the generals and nobles, and then Radama, mounted on an Arabian steed, and dressed in the uniform of an English field-officer of engineers, with a cap fitting close to the head, made of crimson velvet, variously ornamented; his boots were of the same; and over his head a small silk canopy was carried by an attendant. A number of irregular troops, clad in the costume of the country, but armed with firelocks, closed the procession. "When the king," says Captain Moorsom, "came within sixty yards of where I stood, I advanced; and when I had passed through his guards, he

drew up, and we shook hands. I expressed in French my pleasure in meeting him, and took my station on his right, with Mr. Hastie on his left, while the officers of my guard filed round to the rear, and in this manner we proceeded to Rafaralahy's house. When Radama dismounted in the court, the prince and his wives, one of whom was sister to the king, threw themselves at their sovereign's feet, and kissed his boots. He endeavoured to prevent this customary salutation, which he had recently prohibited. After the exchange of a few civilities, accompanied by mutual invitations given and accepted, the party separated for a time, and met again at the dinner-table. Here the king, after giving the health of King George, made a speech, abounding in metaphor, the substance of which was addressed to his nobles. "You hail me as your chief," said he, "I acknowledge you as my officers. You look to me as a wide-spreading tree, whose leaves will shade, whose branches cover you: it is not to me you should look, it is to the King of England, the root of this tree!"

In the conversation which followed, Captain Moorsom endeavoured to impress still further

upon the mind of the king, the importance of commerce in raising the national character of his people. He also used every argument to convince him that neither commerce, nor any other means of national prosperity, could be maintained, without the cessation of intestine wars, and the depredations of tribe against tribe. To all which the king listened attentively, and replied with his wonted shrewdness and good sense.

On the 11th, the king dined on board the frigate, some of the English officers being left on shore as hostages. He had some trouble to satisfy his people about his safety, the French having spread a report that the English, who were in the practice of inviting the chiefs on board their ships, and carrying them off, wanted to entrap him. His own determination, however, silenced all remonstrances; but still the vessel was watched with jealousy by the people on shore, who shouted, whenever they perceived the least motion, "There now, he is off. The king is gone."

He was evidently rather unnerved, and the rolling of the ship made him giddy; but he paid great attention to what was shown him, unlike the generality of the curious and unin-

formed, being inquisitive without annoying. In the course of conversation, many things fell under his notice, which led to subjects he had never heard of; and it is remarkable that his mind, instead of being oppressed by too much of what was new and surprising, seemed only to expand under the pressure.

After dining on board the *Ariadne*, Radama drank the health of King George, and spoke to this effect,—that many attempts had been made to create animosity between him and the English, and to induce him to distrust them; that he felt for the king of England an attachment almost filial;\* and he gave the greatest proof of his confidence in the officers of the king, by thus placing himself on board the ship; and he desired that the sentiments he expressed might be conveyed by Captain Moorsom to his sovereign.

He left the ship with a look that plainly expressed, “How glad I am it is over!” and on reaching the shore, where the delight of his people was expressed in the usual manner by

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\* The king expressed this by a familiar term, equivalent to saying, “I hail him, old boy!”—and this to a monarch, who was distinguished as the most perfect gentleman in Europe!

dancing and singing, accompanied by the loudest vociferations of welcome, he no sooner touched the land, than he bent one knee to the ground, exclaiming, that his mother (the earth) had permitted him to leave her for a while, and now, as a dutiful son, he saluted her on his return.

For a few days subsequent to this visit to the ship, Radama was prevented attending to any public business by an attack of illness; but as soon as he was sufficiently recovered, Captain Moorsom paid him a visit, in company with Mr. Hastie, and took the occasion of his late indisposition to congratulate him on his recovery, in a manner which tended to bring to his consideration the responsibility he owed to the Almighty Being who thus prolonged his life, and who assigned to every man his place in the creation. Captain Moorsom then laid before him two Bibles, one English and the other French, and said that, by the king's permission, he desired to present to him a book which gave the history of a man whose life was spent in doing good, and which contained an account of the religion of the English people—of that which taught them it was their duty to do good to all men, and to try to

do good to Madagascar; adding, that the covering of the book was not splendid, but the inside was valuable.

The king replied, that if the books contained what was straight, and not crooked, (his metaphor for truth,) he should be glad to have them; and with regard to the outside, he did not regard a man for the beauty of his countenance, but for the qualities of his heart. Captain Moorsom then wrote the king's name in the Bible; and it is remarkable, that the same book, after being faithfully preserved during the king's lifetime, was buried with him amongst other treasures in his splendid tomb.

In many subsequent conversations, Captain Moorsom proved himself the faithful friend of Radama, by pointing out the evils arising out of many of those national customs which the king had not yet felt himself able entirely to abolish, particularly that of trial by poison; nor was it to an indifferent or inattentive ear that these arguments were addressed. "Radama," says Captain Moorsom, "is an extraordinary man. His intellect is as much expanded beyond that of his countrymen, as that of the nineteenth century is in advance of the sixteenth. But his penetration and straight-

forward good sense would make him remarkable under any circumstances. With all the impatience of a despotic monarch, exacting the most prompt and implicit obedience to his will, jealous of his authority, and instant to punish, he is yet sagacious, and cautious in altering established customs. His power is founded upon popular opinion ; his game is to play the people against the chiefs, and he understands it well ; for these fear, and those love him."

## CHAPTER IX.

The missionary seminary—New schools opened—Encouraged by the king—The Madagascar Missionary School Society formed—Arrival of missionaries—Illness and death of Mr. Hastie—Grief of Radama—Mr. Hastie's services to Madagascar—The king's letter announcing his death—Arrival of a press and printers—Death of Mr. Hovenden—Detection of an impostor—Arrival of Mr. and Mrs. Freeman—First attempt to print native books—General state of the mission—Death of Mr. Tyerman—Death of Radama.

IN March, 1824, the king expressed a wish that the schools already opened in the capital, and now containing two hundred and sixty-eight pupils, should be joined into one, and called the Missionary Seminary, and be regarded as the parent institution and the model for all the schools that might be formed in any part of his dominions. Messrs. Jones and Griffiths, with their wives, were to superintend the seminary. With this request the missionaries complied, and Mr. Jeffreys opened a new school about twenty miles from the capital. At the suggestion of Mr. Hastie, schools were

established in seven other different villages in the neighbourhood of the capital. Before the middle of the year about two thousand children were under instruction.

Upon a careful review of the events which had lately transpired, the missionaries could not but feel that they had great encouragement in their labours. The field for exertion had been greatly extended; a large accession had been made to the number of their scholars; means of instruction were rapidly multiplying, as teachers from the central school at the capital were found competent to conduct those at the different villages around. A commencement had been made in the translation of the sacred Scriptures, religious services were regularly held in the native language on the Sabbath, a commodious school and places of worship had been opened, and the missionaries continued to receive the sanction and assistance of the king in their multiplied and increasingly important labours.

Nor were the hopes of better and brighter days for Madagascar confined to that sphere alone in which the missionaries were labouring. The morning of civilization had first dawned upon the mind of the monarch, and

the light was now extending wherever his influence was felt. Agriculture was rendering to the people the peaceful rewards of industry. Radama felt that he had acquired his sovereignty by his military power, that he must maintain his supremacy by the same means, and that, instead of leading into the field of battle a lawless horde of rapacious savages, he now commanded a regularly disciplined army; while the judicious and indefatigable agent of the British government was seizing every opportunity that presented itself for suggesting better principles of government, and proposing laws more just and beneficial, by which the condition of the people might be rendered more favourable to their intellectual and moral culture.

Attendance at the schools was always considered by Radama as a branch of service rendered to himself as sovereign of the country. To serve in the army, to fetch timber from the forest, to learn a trade, to prepare and carry charcoal to the capital for the king's smiths, were parts of the service paid to the king, and schools were now made another branch of public duty.

The intentions of Radama were good, in

making the sending of the children to school a mark of loyalty and obedience on the part of the parents, but it ultimately proved injurious to the interests of education among the people generally ; and it ought to be stated, that, although any objection made by parents to allowing their children to attend the schools, was liable to be construed into an act of disloyalty, the king invariably preferred the exercise of mild measures in promoting the education of his people.

In establishing schools and appointing teachers in the villages around the capital, great competition was shown by the inhabitants. The number of scholars promised by the people was the ground upon which the missionaries decided to open a school ; and it was not without satisfaction that they found themselves invited to commence one at the village of Betsizaraina, the residence of the idol Rabehaza. It was, however, not on the safest ground that their operations were carried on in so sacred a neighbourhood. A teacher, who had been instructed in the knowledge of the one true God, and was convinced of the folly and sinfulness of idolatry, happening to speak to the children one day in very disre-

spectful terms of Rabehaza, he was severely reproved by the headmen of the village. The teacher defended himself, saying, that the idol was nothing, that even the dust of the earth was more useful than their god. Upon which one of the men was so enraged as to strike the boy with great violence. The affair was afterwards carried before the judges, and it was finally deemed most prudent to remove the teacher from the school. Nor did the matter end here: a short time after that, a heavy shower of hailstones falling, and destroying quantities of rice in the plantations, the people attributed the calamity to the displeasure of the idol, on account of the children's ceasing to believe on him. They therefore threatened the children with the severest consequences of their displeasure, if they still continued to treat the idols with disrespect. "We have nursed you," said the parents, "we have brought you up to this day; but now you forsake the customs of your forefathers. We give you time to think of it, and unless you determine to abide by our wishes and our customs, we shall complain of you to the king."

At the expiration of the period named, the children replied, "We cannot control you, we

cannot prevent your complaining to the king ; but we have been taught to tell the truth, and if, to please you, we should say with our lips that we believe in the idol, yet in our hearts we cannot."

The people had collected as many hailstones as they could, and thrown them into the school-room. Afterwards, on carrying their taxes for payment to the capital, they took the opportunity of complaining to the king of the injurious tendency of the schools. "Our children," they said, "are forsaking the customs of our ancestors, and forsaking our gods." "Do you mind your work," replied the king, "and let the children mind their instructions."

A circumstance, equally characteristic of the king, occurred a short time afterwards, when some people from this village waited upon him to solicit a piece of fine cloth to cover their idol. "Why, surely," said Radama, "he must be very poor, if he cannot get a piece of cloth for himself. If he is a god, he can provide his own garments."

Messrs. Jones and Griffiths now divided their time every Sabbath between visiting the village-schools, and conducting divine service in the chapel at the capital ; and whether from

the novelty of the services, or from the prevalent feeling of competition, each endeavouring to be more zealous than his neighbour, the congregations on the Sabbath frequently amounted to above a thousand persons. The doors and windows of the chapel were thronged, and the court-yard filled. The queen and one of the king's sisters frequently attended; and the people remarked that every Sunday at the chapel was like one of their own kabaries.

The missionaries, unwilling to confine their efforts to the capital, and having received favourable reports of the salubrity of Fort Dauphin, on the south-eastern coast of the island, communicated to Radama their wishes for the establishment of a mission in that part of the island, and the sanction of the king was finally obtained. Bombatoc was also named some time afterwards as another eligible field for missionary labours; but with regard to that part of Madagascar, Radama expressed his fears that the people were too superstitious to justify any attempt of the kind at that time.

The Rev. J. Jeffreys had now been in Madagascar three years, one of which he had passed at Ambatomanga, superintending a school there, and addressing the people in the

neighbouring villages whenever opportunity offered. In the month of January, 1825, Mrs. Jeffreys had been attacked with severe and painful indisposition, in consequence of which, a voyage to Mauritius was found necessary for the recovery of her health; and in the month of June, Mr. Jeffreys and his family sailed from Tamatave for Port Louis. In this voyage, the inconvenience of their situation on board the vessel, with the unaccommodating disposition of the captain, were amongst the smallest of the trials they were called upon to sustain. On the tenth day after embarking, both Mr. Jeffreys and his eldest daughter complained of pain in the head. Other symptoms of an alarming nature succeeded, and the afflicted mother had to close the eyes of her dying child, at a time when its father could not with safety be made acquainted with its situation. A few days after, its body was committed to the silent deep; and the bereaved mother was called upon to perform the same melancholy duty to her husband, who was removed by death on the 4th of July, having endeavoured with his latest breath to point out to his surviving wife that consolation, of which, from her peculiar situation, she was so

much in need, and finally commended her to the care of that God who promises to be a Father to the fatherless, and the God of the widow.

Mrs. Jeffreys pursued her voyage to Mauritius, where she remained about six weeks, and then embarked on the 22d of August, with her infant family, for England, which, after a voyage not exempt from perils, she reached in safety on the 22d of the following November.

In the month of August, 1825, a prayer-meeting was instituted for the benefit of the Malagasy youths, in which it was agreed that the native language only should be used. It afforded much satisfaction to the missionaries to find some of the scholars not only willing to associate with them in these exercises, but capable of engaging in prayer themselves, and with simplicity, fervour, and apparent feelings of true devotion, imploring the blessings of the true God on themselves and their countrymen. These meetings were first held on an evening, but it was afterwards found that the morning would be more suitable for the purpose; and they afterwards extended to the village-schools, where several teachers were found, whom the

missionaries deemed it suitable to request to conduct the services.

During the autumn of this year, a son of General Keating visited Tananarivo, where he arrived in company with Mr. Hastie. Having expressed considerable interest in the state of the mission, and paid much attention to the schools, he recommended to the British agent the formation of a Madagascar missionary school society, for providing, by special subscription, articles used in the schools, and the support of native teachers, so as to relieve the funds of the London Missionary Society. The measure appearing eligible, a plan was drawn out, and the king's patronage solicited. After some delay, this was procured. Officers were then chosen, and subscriptions entered into. The statement of the object and the regulations were translated into Malagasy, and a deputation was appointed to ascertain what amount of assistance might be expected from the king. Their object, however, did not receive his sanction at first; but this was afterwards given to the proposed plan, on condition that two of his officers should be allowed to attend all the meetings of the society.

The donations for this object amounted to one hundred and sixty-five dollars, and the subscriptions to one hundred and thirty-seven, besides the loan of one hundred pounds for the benefit of the society, by James Hastie, Esq. who lent this sum without interest. To the above was added, soon afterwards, a donation of fifty dollars from his majesty, and the offer of ground on which to erect premises for the society.

The rules of the institution were such as appeared best adapted to the existing necessities of the people, for whose advantage a library was provided, to which it was agreed that natives of Madagascar should be admitted at the recommendation of the members.

An eligible site having been chosen for the erection of premises for the society, at the north end of the town, and near the chapel, an application was made on the subject to his majesty. Full explanations were laid before him, and he at length consented to make a grant of the land, and to allow his convicts to prepare the ground for the building; the whole cost seven hundred and twenty-two Spanish dollars.

A plan was then formed for establishing a

repository, or store of articles used in the schools, to be distributed gratis among the scholars, and of goods to be sold for the benefit of the School Society. So long as it was proposed to render it an integral part of the School Society, great difficulties were found to exist; some members of the latter being unwilling to take any part of the pecuniary responsibility that must necessarily be incurred, others being already engaged in business for themselves in town. Mr. Hastie, Messrs. Jones, Griffiths, Chick, and Canham, missionaries, became responsible for different sums, with which the project was commenced; but it did not prove so advantageous to the cause of education as had been expected, and could scarcely be attended to by the missionaries without some inconvenience.

In the month of March, 1826, the annual examination of the schools took place, and Radama, as usual presided. Rewards were, on that occasion, presented by the king to those scholars who had made the greatest improvement. The king afterwards proceeded to a spacious plain in the centre of the town, where all the scholars and teachers, amounting to two thousand, assembled. Here he called

for a list of the names of all the villages where schools were established, with their respective numbers of pupils, and, having read it publicly, commended those which were prosperous, and passed censure on the negligent.

The schools of the respective districts having been classed, so that it might be seen what districts had been most zealous in meeting the king's wishes, he addressed the children in the following words:—"Do you tell your parents, that by attending the schools and learning the lessons taught you, you not only give me and the white people pleasure, but do honour to yourselves and your parents. The knowledge you obtain, is good—good for trade. By reading and writing, you will learn to record and preserve in remembrance what else would be forgotten, and to acquire the good dispositions which are taught, will render you good subjects; and this will be your greatest honour and glory. Now, go home, and tell your parents I am pleased with you. 'Fear God, and obey the king.'"

Some of the teachers from each district replied to the king in language expressive of their attachment to him, and their determination to deserve his favour; after which, ten

bullocks were given to them as a royal present, and the assembly broke up, well pleased with the transactions of the day.

The prospects of the mission were regarded by its friends as encouraging; and soon after the painful intelligence of the decease of Mr. Jeffrey had reached England, the directors of the Missionary Society appointed the Rev. David Johns to succeed him, who proceeded accordingly, on the 5th of May, to Mauritius. The party appointed on this occasion to reinforce the mission at Tananarivo, consisted of Mr. and Mrs. Johns, Mr. and Mrs. Cameron, Mr. and Mrs. Cummins, and Raolombelona, one of the native youths who had finished his education at Manchester, and had made himself acquainted with the art of spinning and dyeing cotton. Several of the youths sent from Madagascar had previously returned, and two of them still remained in England for further improvement. Mr. Johns and his companions reached Port Louis in safety in the month of July.

In September, 1826, Mr. Hastie, who had been sent to the coast to settle the affairs of a chief recently deceased, and to aid Mr. Johns and his party in their journey, returned to the

capital to die. Messrs. Jones and Griffiths immediately went to him, and found him so changed that they could hardly recognise him or comprehend his expressions. They remained with him night and day; the king also visited him frequently, and sent hourly messages of inquiry to his house.

Few monarchs have given a higher testimony of their regard for an individual than that conveyed in the language of Radama to the friends who were watching by the bedside of Mr. Hastie. "I have," said he, "lost many of my people, many of my soldiers, most of my officers, and several of the Maroserana, or highest nobles; but this is nothing in comparison with the loss of Andrian-asy.\* He has been a faithful friend; vady ny Madagascar—a husband to Madagascar: the good he has done cannot be too highly spoken of by me. He has surpassed every agent that preceded him; and never will any who may succeed him, prove his equal. Many may come here, but none will feel more interest in Madagascar than Andrian-asy. Many may

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\* "Andriana," nobleman,—a title of respect and honour; and Hastie, contracted into "asy."

boast much, but none will do so much as he has done, nor endure the toils which he has endured. May God spare his valuable life to us !”

Such were the grateful and affectionate expressions of Radama. He felt as a father about to be bereaved of a beloved son, or as a son losing the counsels of a father whose character he reveres, and whose affection he reciprocates.

About one o'clock on the 8th of October, Mr. Hastie gently breathed his last, leaving with his widow an infant son, then about twelve months old.

Intelligence of the event was conveyed to the king without delay. His majesty, contrary to the customs of the country, went to see the corpse, attended by the several members of the royal family. The same mark of respect was paid by the judges, the officers, and the principal people. A minute-gun was also fired, as a public mark of honour. Nothing was left undone which could demonstrate the respect entertained for his memory, both by natives of every rank, and Europeans at the capital. His majesty sent persons to prepare the grave, and the senior judge furnished the

stones which he had prepared for the erection of his own tomb.

On the 20th the corpse was taken to the missionary chapel, where the funeral service was conducted by the Rev. D. Griffiths. The king, the royal family, the judges, and the officers attended, with a vast concourse of people. The body was then conveyed for interment to the missionary burial-ground, where the assembled multitude were suitably addressed by the Rev. David Jones.

Seven years actively employed in the service of Madagascar, and two in a state of uneasy suspense and mortification respecting it, at Mauritius, may justly be deemed sufficient to entitle Mr. Hastie to the character of a faithful agent to his government, and a steady friend and benefactor to Madagascar. Few men could perhaps be found more alive than he was, to the honour of his own country and government, more anxious to sustain its dignity in the eye of foreigners, or more zealous in the pursuit of those objects which he knew his government supported in its connexion with the island of Madagascar. Few men, it may also be said, have been able to obtain greater success in their measures—measures

calmly deliberated upon, and arranged, and then steadily and perseveringly pursued. In all that related to the extinction of the slave traffic in Madagascar, to the formation of a well-ordered native army on the European model, as the great means of securing the ascendancy of Radama, and to the introduction of many valuable European arts and sciences, adapted to the wants and condition of the island, Mr. Hastie was indefatigable in his labours, and succeeded, perhaps, beyond his own most sanguine expectations. In reference to the king, although he was clear and decided in his statements, inflexible and uncompromising in maintaining the truth, he always endeavoured to influence him rather by persuasion, and by suggestions which might find their way to his own judgment, and awaken and stimulate his own reasonings and wishes, than by any remarks which the king could deem intrusive or dictatorial. He knew Radama's vanity, and, without offering adulation, endeavoured to prompt and lead him on to exertion, by appearing merely to give the hint, and then allowing the credit of the measure to be appropriated by the monarch himself—thus in reality effecting far more than he could have

done by direct proposals and urgent solicitations. He wished Radama to exhibit before his people, so far as he could, by his own royal example, a pattern of industry and improvement to his people—to be, in short, the principal builder, merchant, cultivator, planter, and gardener in the kingdom. His influence with the king increased rapidly, from the time of their first acquaintance. Radama was cautious, but he showed in many instances, that he placed a confidence almost unbounded in the opinions and judgment of the British agent.

It would be fruitless to attempt any thing like an account of the individual instances in which Mr. Hastie endeavoured to promote the great work of civilization in Madagascar. The introduction of the first Protestant missionaries to the capital; the wise, humane, and judicious counsels he gave to Radama; and the faithful, laborious, persevering efforts made to effect the abolition of the slave-trade, and the suppression of the piratical attacks on the Comoro Islands,—have been already detailed. His successful efforts with the king to induce a commutation of capital punishments, by substituting hard labour in chains, for

death, is as creditable to his humanity, as the reduction of money from seventy, eighty, and one hundred per cent., to thirty-three, is to his sound policy, in a country where capital is small, and requires encouragement. Besides the good already stated, Madagascar is indebted to Mr. Hastie for the introduction of the horse, and many other useful and valuable animals, and of seeds and plants of various descriptions. He had made arrangements with the king for the manufacture of sugar, and, a short time before his decease, ordered apparatus from England for that purpose. He had also introduced two ploughs, a harrow, and some wheel-carriages, with various implements of industry; and to him the people were indebted for the method of training oxen for the yoke and to carry burdens. Though passionately and avowedly fond of amusements, he neither introduced nor encouraged them at Madagascar. His constant aim was to set an example of industry, and hence, although a billiard-table was opened by a European at Tananarivo, he neither played himself, nor gave it his sanction.

In pursuing the various objects which his generous mind embraced, he displayed an

eminent degree of persevering energy. No labour appeared to him too tedious to be undertaken, nor could discouragement abate his ardour while a ray of hope remained. To accomplish his object, he brought all his faculties to bear upon one point, so that few difficulties were so great as to impede his progress, or turn him aside from what appeared to be his duty.

The Protestant mission in Madagascar is deeply indebted to the support and countenance of Mr. Hastie. He was not only ready on all occasions to sanction its labours when solicited, but voluntarily embraced every opportunity by which he could manifest the cordial interest he felt in its prosperity, believing it to be among the most important means for securing his favourite object—the civilization of Madagascar. From the memory of those members of the mission who witnessed and shared his attentions, the impression of his friendship and zeal will not soon be effaced.

The high esteem in which Mr. Hastie was also held by those traders at Mauritius who had commercial connexions at Madagascar, deserves to be noticed. During the period of

his agency, he possessed the full measure of their confidence, for they knew that no exertions of his would be wanting to secure respect for their property. They trusted also to his prompt and friendly consideration of their interests, and the zealous and vigorous measures by which he guarded their rights.

Mr. Hastie appears to have been endowed with good natural abilities, and to have obtained a considerable degree of useful, general, and practical knowledge. His manners were free, his advice candid, his disposition generous, and his friendship constant. A foundation was laid in his youth, for a solid and liberal education, which, had it not been impeded in early life by his fondness for pleasure, might have raised him to still higher respectability. In proof of the manner in which he always endeavoured to turn his information to practical account, it is only necessary to allude to his extensive and successful practice in the use of medicine. His acquaintance with the theory was probably extremely limited, but, having paid considerable attention to cases falling under his notice, he qualified himself to be of great use in many instances of illness in Madagascar, especially in the treatment of the

fever of the country. His success in the management of this disease became so general, that both Europeans and natives referred with confidence to his advice. The numerous instances in which he visited the sick, and relieved the distressed in Madagascar, afford decisive proofs of his kindness and generosity. It is scarcely necessary to add, that they tended to raise him in the estimation of the natives, whose temper, genius, and character he studied, with honour to himself, and advantage to his mission.

After his death the king wrote the following letter to Governor Farquhar.

*" Tananarivo, 23d October, 1826.*

"SIR,

"I have the honour to do the painful and lamentable duty of informing you, that James Hastie, Esq., the enlightened and faithful agent of the British Government at my court for several years, is now no more. He expired on the 18th inst., at one o'clock, P. M., after having been very ill for a long time. By his wise counsels, and promptitude always to assist the needy and distressed, he not only attached myself to him more and more every year, but also my people, who lament his loss, as a friend and a father, who could conduct himself in such a manner as to attract the affections of persons of every rank among my subjects.

"In order to show my regard of him, and my sorrow at his loss, I directed that every thing in my power should be done

to his honour, as soon as he died, and to give him as honourable a funeral as can be done in this country; therefore, I ordered guns to be fired every quarter of an hour, from two o'clock on the day he died, until evening; and the same again on the day of his funeral, until he was buried.

“He was buried on the morning of the 20th inst., in a vault, built of stones and mortar, made expressly for him, on the 19th; for, after learning the kind of tomb his sorrowful partner, and his friends here, desired to have for him, I immediately issued orders to my ministers to have all the necessary stones collected, and the vault made without delay; and that the grenadiers should escort him to his tomb, and fire over it three rounds, according to the British custom, as I was told.

“Notwithstanding the death of James Hastie, Esq., the British agent at my Court, yet I, Radama, who have stopped the slave trade, in accordance with the treaty which I have entered into with his Britannic Majesty, am still alive; and am determined, by every means in my power, to abide unchangeably by any stipulations in the treaty, if the British Government continue to give me annually what is stipulated therein.

“I have, &c.

(Signed)

“RADAMA.”

Since the introduction of education among the people, the labours of the missionaries had been retarded for want of a sufficient supply of books in the language, which they had now reduced to a regular grammatical system, but in the month of November, 1827, the long-cherished desire of the missionaries, that their labours might be facilitated by a printing press, seemed about to be realized, by the arrival at

the capital of Mr. Hovenden, who had been sent out by the London Missionary Society, as printer, with press, types, and the requisite printing materials. But within two days of his arrival with his family at Tananarivo, they were seized with the Malagasy fever, and on the 15th of December, Mr. Hovenden died.

On the 8th of February, 1828, the annual examination of the schools took place, as usual, at the capital. His majesty sent messages to the scholars by his chief secretary, and two other officers, being himself too much occupied to attend. The subject to which he was at that time giving his attention, was the detection and punishment of an impostor, which he effected in the following decided and characteristic manner:—

It had been reported to Radama, that a man, at a short distance from the capital, professed himself to be inspired, and able to foretell events. The king sent for him, and received him with much parade, his body-guard being drawn up, and the female singers arranged in their customary order. On entering the gate at Mahazoarivo, the singers saluted him, “Tonga ny Andriamanitra,” “God is come, god is come.” The king sent to ask him what

was his "fady," or religious observances, and what he was able to do. He replied, that every thing unclean was forbidden; that he knew all secrets, and could disclose futurity. "Well," replied Radama, "I am neither very clean, nor very dirty; can I approach you?" "Certainly," replied the pretended discloser of secrets. "Well, then," said the king, "there is a piece of gold buried near this house: we have searched for it, but cannot find it. Tell me where it is, and I shall believe your pretensions, that you are a god." The poor fellow was reduced to a very painful dilemma. Trembling with fear, he fixed first upon one spot, and then another, but all in vain. Five or six places were tried without success. "Ah! ah!" said the king, "he is evidently an impostor. He is deceiving the people, and robbing them of their pence. Fetch a stick, and let him be beaten." Some of his attendants instantly obeyed the command; and no art that he possessed could save his person from the punishment. Having suffered as much as he could well bear, the king gave orders for him to be taken to Ambohipotsy, and there beheaded. He was immediately conducted towards the fatal spot, in

full expectation of this melancholy fate. A second message was, however, despatched, as he drew near the place, for him to be put in irons, the first order having only been intended to frighten him out of his impostures. He was accordingly put in irons, and banished to Ambohibohazo, where he remained at work at the time of Radama's death.

This circumstance was related throughout the country, and tended to check the pernicious influence of similar impostors.

In the month of September of this year, 1827, the missionaries had the pleasure of welcoming to a share in their toils and pleasures the Rev. J. J. Freeman, with his wife and family. In the autumn of this year also, an attempt was made to bring the press into use; and, although no practical knowledge of the art of printing existed among the missionaries, it was hoped that they might succeed in a trial upon a small scale, by the help of books, which they were furnished with, as guides. The success of their first attempt was such, that they were encouraged to proceed in the printing of many useful books.

A considerable portion of the Scriptures being translated by Messrs. Jones and Griffiths,

and a part of them revised, it was agreed to commence the final revision of the whole, preparatory to their being printed in the Malagasy language. Fourteen new schools were also established this year.

The general state of the mission at this period, is thus described in a letter from the missionaries, dated at the capital on the 3d of March, 1828.

“The chapel is generally well attended three times on the Sabbath; viz. soon after sunrise, by the scholars, for catechetical exercises, &c.; in the forenoon, for public worship; and in the afternoon, for the English and Madagasse prayer-meeting: in addition to which, many of the scholars remain after the morning service, for the reading of the Scriptures.

“The report of the schools, which will be forwarded after the next annual examination, we fear will not present quite so encouraging an aspect as last year’s, in consequence of the numbers in the schools not having been yet filled up by the respective officers of the districts, in the room of those withdrawn after the last examination. The king wisely exercised his authority on this point with mildness, and prefers holding out inducements, rather than employing compulsion.

“The fact, that great numbers in this country, both of those actually in the schools, and of those who have left them, are now able to read, made us exceedingly anxious to employ some means to provide them with books, on however limited a scale. The disappointment felt on the lamented decease of Mr. Hovenden, you will easily judge of. His life was not spared long enough to put up the press. However, having employed Mr.

Cameron to assist us in erecting it, we prepared it for work, and resolved on doing our best. Encouraged by the first attempts we made in the way of trial, we have proceeded in the work, and have issued from the press—fifteen hundred reading lessons, consisting of the first twenty-three verses of the 1st chapter of Genesis, in Madagasse; a small impression of the Madagasse alphabet, for general distribution, to secure, by the king's direction, uniformity in the orthœpy of the language; eight hundred copies of a small volume of Madagasse hymns for public worship; and two thousand two hundred copies of a small spelling-book of sixteen pages.

“There is now in the press a first catechism, which is nearly finished, and of which there will be fifteen hundred copies; also, the Gospel by Luke, which is printed as far as the 8th chapter. The 1st of January, this year, (1828,) we employed in finally revising and putting to press the sheet containing the 1st chapter of Luke, wishing thus to hallow the new year of our missionary labours, by this service, in opening the fountain of living waters in the midst of this parched ground. May the healing streams, ere long, flow in a thousand channels through the wilderness, and transform it into the garden of the Lord!

“The king and the royal family have expressed themselves highly gratified with the introduction of the art of printing into Madagascar, to circulate among the *Ambaniandro*, useful and religious knowledge. His majesty sent word, that six or eight youths might be selected to work at the press permanently.

“We had hoped this communication might have been sent off, without announcing to you illness or death; but the God in whose hands is our breath, and whose are all our ways, has ordained otherwise. Death has again visited our little circle. Mr. Rowlands came over from Angavo, to meet us at the

Lord's table, on the first Sabbath in March. In consequence of heavy rains, he had to wade several times through water. In a few days after his arrival he was seized with the Malagasy fever while at Mr. Cummings's. Having, in some degree, recovered, he went to spend a few days at Mr. Freeman's, where he continued to improve. He afterwards suffered a relapse, and fell into a profound stupor on the afternoon of the 3d of April. After remaining twenty-seven hours in that state, he breathed his last at seven o'clock on the evening of the 4th of April. His death has, we trust, proved his immense, his eternal gain."

On the 22d of July, 1828, Messrs. Tyerman and Bennet reached the capital. The deeply afflictive and inscrutably mysterious events which almost immediately succeeded their arrival, afforded the deputation but just time to inquire into the state of affairs at the capital, before the mission family had the melancholy task of conveying to the tomb the remains of their excellent, amiable, and intelligent friend, the Rev. Daniel Tyerman. His death took place on the 30th of July, 1828.

The health of Radama had, for more than a year previous to the month of July, 1828, been evidently declining, although, prior to that period, there had been little in his general appearance to indicate an early termination to his valuable life. He had from youth pos-

sessed a constitution, which, if not robust, was yet vigorous, and capable of enduring great exertion and fatigue. It is probable that his strength had been, in some degree, undermined by exposure to disease in the fever districts of Madagascar, as he had frequently visited; not only the eastern coast in the unhealthy season, but travelled in the north, and in the Sakalava countries, where natives from the interior are not less liable to disease than Europeans.

As the spring of 1828 advanced, Radama evidently became more feeble, and the progress of disease was more obvious. During the months of May and June, many fears were entertained as to the fatal termination of his disorder; and these fears were confirmed, rather than alleviated, by the studied concealment observed in those who were known to be acquainted with the facts of the case. It was publicly known that the king was unwell, but the only specific report was, that he suffered from a severe catarrh, attended with sore throat.

He had always manifested great concern for the advancement of education, but was unable to attend the examination of the schools. His majesty had frequently expressed a lively in-

terest in the arrival of Messrs. Tyerman and Bennet, on a visit to himself and the mission at his capital; but when they reached Tananarivo, he was too ill to be able to receive them. Mr. Jones had one interview with him after that time, but could scarcely recognise his features, or comprehend the few expressions which with great difficulty he uttered. In the course of two days from the time of this interview, Radama breathed his last. This melancholy event took place on the afternoon of July 27th, 1828.

The circumstance, however, was studiously concealed from public notice, intimations being given that the king was improving, and the royal band continuing to play every afternoon in the court-yard, for the purpose of quieting all suspicions.

On Tuesday the 29th, a public kabary was held for administering the oath of fidelity "*to whomsoever the king might be pleased to appoint as his successor in the government;*" statements being made at the time, that the king had wished this measure to be adopted in consequence of his increased illness. It was a day of deep interest. Much, indeed, seemed to depend upon the nomination of the successor,

not only as a measure connected with the internal peace of the country, but with the prosecution or abandonment of all those plans originated by Radama for the improvement of the condition of his people. Nor were the members of the mission amongst those who were least interested in a decision so likely to influence the whole of their future labours, and even their continuance in that country.

The utmost order and tranquillity were preserved in the town, yet it was not difficult to discover, beyond this, a deep but silent emotion, universally pervading all ranks of society; an inward and suppressed agitation in every bosom, anxiously awaiting the time when it might be permitted to find expression.

At this critical juncture, Robert Lyall, Esq., the successor of Mr. Hastie as British agent, arrived at the capital. On his way he received tidings of the illness of Radama, and hastened with all possible despatch to the capital, but did not arrive until the 1st of August, when the king's death had actually taken place, although the fact had not been announced to the people.

On the morning of the 1st of August, the great question was decided. By break of day,

the shouts of an immense body of people were heard, even at a great distance from the courtyard, indicating that some important measure had been adopted; and it was immediately afterwards rumoured that the queen Ranavalona had been placed on the throne. The first official intimation of the demise of Radama, conveyed to the Europeans at the capital, and, of course, to the members of the mission, was involved in the message sent to them from the new sovereign, which they received at a moment of deep interest, while attending the funeral of their departed guest and friend, the Rev. D. Tyerman.

Orders having been issued for a general kabary to be held at the capital on the 3d of August, immense crowds of natives flocked to Tananarivo from all parts of the surrounding country to the distance of many miles. So vast was the influx of people, that a gentleman then present, and lately arrived from India, remarked, that he could compare it only with the multitudes collected there at the festivals of Juggernaut. Almost every eligible spot of ground in the vicinity of the capital was occupied by people from the country, who pitched their tents, or erected temporary sheds for the

occasion. This concourse lasted from the great kabary, on the 3d, until the 13th, the day after the funeral.

On the 3d of August the official proclamation was made that the king had "*retired*"—"had gone to his fathers," and that the successor, appointed by his father, was Ranavalona, previously known as the senior wife of Radama. Directions were also published, respecting the ceremonies to be used in honour of the deceased monarch, and as demonstrations of the public grief.

A particular account of the funeral ceremonies has been already given in Chap. IV.

## CHAPTER X.

Effect of Radama's death on the state of the mission—Conduct of the Queen towards Mr. Bennet—Murder of Prince Rataffe—Natives sent to England and Mauritius for instruction in the arts, music, &c.—Arrival of Mr. Baker and Mr. Lyall—Reviewing of the schools after the public mourning—Altered policy of the government—Mr. Lyall dismissed—Discouraging state of the mission—Departure of Mr. Freeman and family—Their trials on the journey—Efforts to restore the influence of idolatry—Continued attention of the people to religious instruction—Beneficial effects of the labours of the artisans—Paul the diviner—Persecution of the native Christians—Native church organized—Mr. and Mrs. Freeman, and Mr. and Mrs. Atkinson, arrive—Required to leave—Notice of a slave convert.

WITH the death of the king, the whole aspect of missionary affairs was changed at the capital of Madagascar; yet, while a deep interest, and anxiety perhaps beyond the power of words to describe, affected the minds of those who had engaged in the work of diffusing the blessings of Christianity amongst the people, such was the delicacy, and even danger, of their situation at this period, that they

scarcely ventured to transmit to their friends any circumstantial account of their real situation. The peculiar trials and painful apprehensions with which it was attended, rendered such accounts, if not impracticable, yet highly inexpedient. Thus it occurs, that of the period when the deepest feeling has prevailed, the slightest record has been preserved.

It is stated by Mr. Freeman, that the great public kabary, already described, at which Ranavalona was proclaimed queen, with the state of the town during the following week or ten days, rendered it inexpedient for the missionaries and their friends to assemble for public worship, until after the funeral of his majesty, on the 12th of August. A funeral discourse was then preached in English, at the chapel, by Rev. J. J. Freeman, from 2 Samuel, xxiii. 5. No public service could be held in the native language, on account of the national customs connected with the mourning on the death of the sovereign.

The suspension of all public duties and services during the mourning, and especially during the early part of it, was extended to all the schools, whether in town or country; in consequence of this, it appeared that nothing

more could be done by Mr. Bennet in the investigation of that department of the Madagascar mission. He was able, however, to hold several meetings with the missionaries, for the arrangement of business relating to their affairs—an object to which Mr. Tyerman had been able to attend for three evenings prior to his decease. These engagements drawing to a close, a request was presented by Mr. Bennet, that he might be permitted to have an interview with her majesty. But this was declined, on the ground of its being contrary to the customs of the country, which required that a new sovereign should appear in public to the natives, before receiving a visit from a foreigner.

As it appeared that no further benefit could be secured to the mission by the sojourn of Mr. Bennet at the capital, he was desirous of proceeding to the coast on his way to Mauritius, and for this purpose, the usual application was made to the Malagasy government. Her majesty replied *that she was the sovereign of the time of his departure.*

On the morning after the funeral of Radama, however, he received a message to this purport:—"I told you, that when the time

came that you should go to Tamatave, I should inform you. I shall send seven hundred soldiers to Tamatave: they set out to-morrow, and they will guard you." With great difficulty leave was obtained for Mr. Griffiths, one of the missionaries, to accompany Mr. Bennet to the coast, and then it was only on condition that he should leave his wife and children behind, and promise not to quit Madagascar. Mr. and Mrs. Cummings being also desirous of availing themselves of an opportunity of going to Mauritius, were permitted to leave the island, and the party accordingly set out for the coast at the time appointed by the queen.

"About the middle of our journey," says Mr. Bennet, "we learned that Prince Rataffe and his wife, (the nearest in blood to the late king, the latter being Radama's eldest sister,) were in the village on their way to the metropolis, whither they had been summoned by the new government. We saw, at once, that they were 'going into the tiger's mouth.' They came to dine with us, and food was indeed many hours before us, but none touched a morsel. The interview was painful, and attended with peril to all. They felt that their

death-warrant was sealed ; and when they heard that their hopeful but unfortunate son had been slain, to paint the agony expressed in their countenances is beyond the power of language ; and, as no words can describe it, so no time can erase the picture from my recollection. They asked advice ; but what advice could we offer ? They proposed to escape to the coast, in the hope of finding some vessel to carry them to Mauritius. I assured them that the governor would give them protection till an arrangement could be made for their safe return to Madagascar. The prince, at parting, presented me with his silk lamba, or mantle, desiring that I would remember them."

The son of Rataffe was among the most nearly related to Radama ; he was heir-apparent to the throne, and it was always understood to be the wish of the king that he should be his successor. He was friendly to the education of the people, and the promotion of European arts. There were also evidences that his mind had been enlightened and his heart changed by the power of divine grace ; and this, perhaps, was one of the causes why he was destroyed. Rataffe and his princess, knowing their own doom inevitable, if they

could not escape the murderers of their child, made their way to the coast, and endeavoured to prevail on the master of a vessel trading between Madagascar and the Isle of France with bullocks, to remove them from the island, but were unsuccessful. Mammon completed what malignant cruelty had devised. A ship for Mauritius was found on the coast; any sum was offered for a passage for the unhappy prince and princess. Its certain payment was guaranteed by an English gentleman of high respectability, but the mercenary and unfeeling captain was deaf to all the entreaties of the prince and his friends. A passage was obstinately refused; the hard-hearted shipmaster alleging, that if he favoured the escape of the prince, his interest would suffer in future, and the authorities on the coast would not allow him to obtain a cargo whenever he might return.

The unhappy fugitives then sought concealment in the woods; there, while sleeping in a small hut, overcome with exhaustion and fatigue, it is said the royal blood-hounds searched them out. Rataffe was seized, and brought a prisoner to the neighbourhood of the capital. In his absence, a mock trial was instituted,

that the sacred name of justice might be basely desecrated, to give pretended sanction to assassination, and a public court of military and civil judges declared him guilty of disloyalty. Within four hours after this declaration of his guilt, the unhappy prince was led forth from the building in which he had been confined, to an adjacent field, where his hands were ignominiously tied behind him, and a spear thrust through his heart. He was buried on the spot; and the amiable princess, his wife, was shortly afterwards banished, and subsequently assassinated by spearing.

Thus perished, on the 6th of October, 1828, Prince Rataffe, the head of one of the noblest families of Madagascar, and thus was sacrificed to jealousy and cruelty his amiable wife, Radama's eldest sister. Their only crime was, that they were the immediate descendants of the ancestors of Radama, and were favourable to the education and improvement of the people.

Of the nine Malagasy youths who accompanied Prince Rataffe to England in 1821, two died in England, one returned soon after to his own country; the rest at different periods. Two of them gave evidence of piety, and of

these one was baptized and made a public profession of the Christian religion in Surrey chapel, London.

Besides these, ten youths were also sent to Mauritius to be educated as carpenters, gold and silversmiths, smiths, painters, and shoemakers. Ten others were afterwards sent to be taught the same arts, and an additional number to be taught instrumental music, so as to form a band for his majesty after the European model. About fifty others were also placed on English vessels to be instructed in navigation.

In 1828, Mr. Baker, sent out by the London Missionary Society, to superintend the printing, and Mr. Robert Lyall, appointed by the British government as the successor of Mr. Hastie, arrived at the capital.

The customs of Madagascar requiring a total cessation from all ordinary labours and amusements during the period of general mourning for Radama, the people were not allowed to engage in any occupation. An exception was, by a special edict, made in favour of the culture of rice, in order to avert a famine; but as attendance at the schools had been classed among the amusements, they also were discontinued. Radama had allowed a

number of youths to assist in the printing, and also in the transcribing for the use of schools; application was made that these might work during the season of mourning; and as the government decided that transcribing was neither learning nor teaching, the youths were permitted to aid both in transcribing and printing.

Deprived of all public means of usefulness, the missionaries directed their united efforts, during the remainder of the year, to the preparation of elementary and other useful books, and the translation of portions of the Holy Scriptures into the native language, more particularly the New Testament, a work in which they had long been anxious to engage, and to which, ever since the year 1823, considerable attention had already been given. While the missionaries were thus employed, Mr. Baker kept the press in active and efficient operation, and a larger supply of books was thereby provided than the mission ever before possessed.

These labours occupied the missionaries during the remainder of the year, being the only engagements connected with their object, which the superstitions of the people allowed them to pursue. Twelve months was the

usual duration of public mourning on the death of a sovereign, but towards the end of December, six months only after the death of Radama, the government deemed it expedient so far to dispense with the customary observances, as to allow; or rather order, the schools to be opened, and the work of education to be resumed, though on a scale less extensive than formerly, when nearly one hundred schools had been established, and between four and five thousand scholars instructed. Even this proceeding, favourable as it may appear, seems to have been adopted with a view of meeting existing, and providing for the future exigencies of the government, rather than from any regard to the improvement of the people: for scarcely had the schools been assembled, than an augmentation of the military forces of the government was resolved upon, and about seven hundred of the native teachers and senior scholars were drawn from the schools to serve as recruits for the army. This proceeding of government naturally increased the apprehensions of the people, as to the ultimate designs with which the schools had been established, and made them less willing than ever to send their children for instruction.

The prohibition of the schools in the villages where the national idols were kept, indicated also the influence of the idolatrous parties in the government, and operated unfavourably for the cause of education among an ignorant and servile people, ruled by superstitious fear and military despotism. Under these circumstances, it is not surprising, that from the time of Radama's death the cause of education had been rapidly declining ; and although the queen had ordered that the scholars should resume their studies, and the school-houses be thoroughly repaired, there were not, at the close of 1829, half the number under instruction, that there had been eighteen months before.

Ranavalona, on ascending the throne, sent a message to the missionaries, and the foreigners residing at the capital, assuring them of her intention to govern the kingdom upon the principles adopted by Radama, to carry forward the great plans of education and public improvement which he had commenced, and to continue all the encouragement he had shown them ; the queen had also solemnly repeated this on receiving the oath of allegiance from the people ; yet it soon became evident that these professions were not to be depended

upon; that the queen was either insincere when she made them, or, which is equally probable, that the counsellors of another line of policy had gained the ascendancy in the government. This was very clearly shown by the first public act of the government, which was to annul Radama's treaty with the English. In November, 1828, Mr. Lyall was informed by the queen that she did not feel herself bound by the treaty of Radama, and that she would not receive him as the agent of the British government. He was soon after dismissed in an insulting manner.

The discontinuance of all encouragement to education—the evidently unfavourable views with which the chief objects of the mission were regarded by the principal officers of the queen's government—the measures taken by them to impede the labours of the missionaries, and to restore the domination of their idols and charms throughout the land—the circumscribed limits within which the labours of the missionaries were now confined—and the unsettled state of the country, had, ever since the death of the king, brought the missionaries into circumstances painfully contrasting with those under which, during the reign of Radama,

they had pursued their labours. Influenced by the position of affairs, the absence of every prospect of more extensive usefulness, and apprehending changes still more unfavourable, Mr. Freeman, in the autumn of 1829, deemed it his duty to leave Madagascar, at least for a season, and proceed to Mauritius. With this view, accompanied by Mrs. Freeman and their two children, Mr. Freeman took leave of his friends and fellow-labourers at the capital, on the 30th of September, and commenced his journey towards the coast.

The journey was one of extreme fatigue, vexation, disaster, and peril. About a fortnight after leaving the capital, the bearers employed to carry the missionary, his family, and luggage, fled without a moment's warning, having been alarmed by intelligence of the attack of the French on the town of Tamatave, and the retreat of Prince Corroller and the native troops. After a fortnight of very distressing anxiety and alarm, spent in moving from one village to another, as reports of the advance or retreat of the French were received, and the almost utter impossibility of obtaining bearers to carry them forward, they moved on towards the coast, and at length reached Ta-

matave on the evening of the 29th of October. Here, though every place bore the aspect of desolation, Mr. Freeman was thankful to find a small vessel, called the *Radama*, employed in trading between Madagascar and Mauritius; and although the captain, taking advantage of his circumstances, demanded an exorbitant sum for his passage, he deemed it his duty to leave the island by the means of safety thus provided. On the morning of the 31st of October, the report of distant cannon in a northerly direction was distinctly heard, and was supposed to be the attack of the French upon Foule Point. On the following day, Mr F. and his family embarked on board the *Radama*, then at anchor in the roads. On the evening of the 3d of November, his infant son, who had taken the fever on approaching the coast, and had been gradually sinking under its influence, silently expired. This new trial, in itself deeply afflicting to the sorrowing parents, was rendered more distressing by their peculiar circumstances. A rough coffin was prepared by the carpenter on-board the ship, and an opportunity sought to convey the corpse to the shore. This was attempted in the afternoon of the same day, when a landing

was effected, without molestation either from the French or those parties of natives who, taking advantage of the state of the town and neighbourhood, addicted themselves to outrage and plunder.

It was the earnest wish of Mr. Freeman to bury his child near the spot where the remains of the first mission families had been interred, but it was not deemed prudent to venture so far from the beach. A retired spot, overgrown with trees and brushwood, near one extremity of the bay, was therefore selected; and here two seamen dug the infant's grave, and the afflicted father, after bowing in agony of spirit before the Father of mercies, and asking divine consolation and support, deposited the remains of his beloved child in the earth, while the captain and the first officer of the ship, each armed with a loaded musket, kept watch against surprise or assault. On the 5th of November, the embassy from the queen arrived at Tamatave, and proceeded to the north in search of the French. At daybreak on the following morning, the Radama got under way, and the missionary and his mourning family proceeded to Mauritius, to remain for

a short time, and then embark for the Cape of Good Hope.

The power of the idols was now acknowledged as supreme in almost every transaction; public offerings, and acts of homage to the idols, were multiplied in the capital; and the movements of the government, in many of their minute details, were regulated by the pretended orders of the sikidy, or divination; and the use of the tangena, or trial by poison, was restored with most destructive consequences. A number of the civil and military officers were required to drink the poison at the capital; and a general purification of the country, by the same ordeal, was enjoined. Under the latter, many hundreds, if not thousands, of the Malagasy, are supposed to have been sacrificed.

While the determination of the government to promote the power of superstition over the minds of the people was thus painfully manifested, a more friendly disposition was shown towards the missionaries, but without the slightest indication that the chief objects of the mission were in any respect more favourably regarded, though the rulers of the country be-

came increasingly sensible of the value of the labours of the missionary artisans.

It was, however, grateful to the missionaries, that by means of some members of the government favourable to their objects, they were allowed to pursue without interruption their important labours. A small addition was made to the number of scholars, and the missionary had full liberty to teach, preach, and carry forward the great work of translating the Scriptures, and preparing other Christian books.

Feeling the extremely frail tenure by which they held their means of doing good, and uncertain how long they might be permitted even to continue in the country, the missionaries directed much of their attention to the printing, that every possible provision might be made for the wants of the people, should events occur still more unfavourable to the progress of their work. In the month of March, 1830, they had the satisfaction of completing an edition of five thousand copies of the New Testament in the Malagasy language. They had already one thousand copies of different tracts, and a small system of arithmetic for the use of the schools, fifteen hundred

copies of a catechism, and two thousand spelling-books. They had also four hundred copies of the entire New Testament, upwards of two thousand copies of single gospels, and a number of catechisms and spelling-books.

Discouraged as the missionaries were by the unfavourable circumstances of the people, they had the satisfaction of beholding, during a large part of the year, greater attention on the part of those who attended public worship, and of putting into circulation many portions of the New Testament and other books. These were read not only by the people of Imerina, but by numbers in distant provinces, who had formerly been pupils in the mission schools. It was also proposed about this time, to commence, with the aid of the natives, the compilation of dictionaries in the English and Malagasy languages, for the benefit of the natives and their teachers. The missionaries were also cheered by indications not a few, that their labours, and the books they had circulated, had, under the Divine blessing, been the means of decisive spiritual benefit to many who had received them. After noticing, in a communication dated July 1st, 1830, several instances of usefulness, Mr. Baker thus writes:—

“The above statements supply facts among the most cheering, perhaps, of any to be discovered in the present state of our mission. They prove that some, in this land of heathen darkness, may, and do manifest a love to the word of God. They show that such a sentiment may spread from one to another, aided by the means already in operation, without the intervening aid of ourselves, and therefore, they forbid us to entertain despondency. Never have I observed, so much as now, the great effect already produced by the gospel here. Conversation among the natives on the subject of religion is frequent, and the preached gospel reaches, with an impressive force, the consciences of some of the people. There is certainly no inducement for us to slacken in our exertions, but on the contrary, to labour while it is called to-day. We have under our superintendence, not fewer than two thousand five hundred children, and with this charge, it behooves us to feel our personal responsibility. ‘Whatsoever thy hand findeth to do, do it with all thy might.’”

It was under these circumstances that Mr. Jones, the senior missionary, the pioneer of missionary labour in Madagascar, felt himself necessitated, by long-continued illness, to seek, in a return for a season to his native land, the restoration of health, which had been greatly impaired by the influence of the climate, and the hardships and trials connected with the establishment of the mission. On his taking leave, the deepest regret was manifested by the missionaries, several members of the government, and many of the people. From the

queen he received a letter, testifying her high sense of his character, and the value of his labours, and giving him permission, should his health permit, to return, and pursue the great objects of his mission. Several marks of respect were given by the government to Mr. Jones, on his leaving the country. A salute was fired when he set out from the capital; and besides the letter from the queen, a guard of twenty men accompanied him to the coast.

The encouragement which the missionaries received from the authorities in the latter part of 1830, was rather increased during the early part of the following year, and important privileges were obtained for those among the natives who were inclined to profess their faith in Christ.

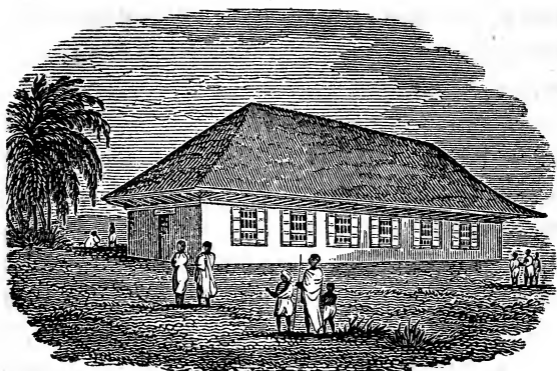
The exertions of the press were continued with unabated vigour; and though chiefly engaged in printing separate books of the Old Testament, an edition of four thousand spelling-books, and other useful publications, were furnished for the people. In their immediate labours for the spiritual benefit of the people, the missionaries had for several months witnessed a degree of attention and earnestness, on the part of the hearers, far surpassing any

that had before existed. The chapel in which Mr. Griffiths preached, was filled every Lord's day, and many could not gain admittance; considerable numbers appeared deeply impressed with the importance and necessity of personal religion, and flocked to the houses of the missionaries, to be instructed more fully in the great doctrines of the gospel. These individuals gave, at the same time, by the purity and consistency of their own deportment, and their affectionate earnestness to induce others to seek the blessings of salvation, the most satisfactory evidence of their sincerity and devotedness to the Saviour.

In order to provide more adequate means of instruction for the increasing numbers who now appeared to be earnestly seeking it, a substantial and commodious chapel was erected at Ambatonakanga, in the northern suburbs of the capital.

The chapel was opened for public worship on the 5th of June, 1831, and was regularly attended by a numerous and devout assembly, who received with seriousness and attention the instructions of Mr. Johns, who now laboured at this station.

The efforts of the artisans were at this time



Chapel at Ambatonakanga.

highly prized by the government. Under Mr. Cameron alone, who was engaged in the construction of machinery, and other public works, nearly six hundred youths were constantly employed. Mr. Cameron, while instructing them in useful mechanic arts, paid the most persevering attention to their moral and spiritual improvement, and encouraged their regular attendance at the adjacent and newly-erected place of worship, towards the building of which the government, as well as Mr. Cameron, and many friends at the capital and elsewhere, had contributed. Early in September, a suitable room, in the centre of the capital, was engaged for public worship ;

where the missionaries, assisted by devoted and pious native preachers, dispensed instruction to the people.

As Mr. Canham was not fully occupied in the secular pursuits to which he at first directed his attention, much of his time was now occupied in preaching and teaching at Ambohimandroso, where, there is reason to believe, his efforts were acceptable and useful to many of the people.

The exertions of the missionaries had been rendered effectual, not only in arousing the attention of multitudes to the great truths of the gospel, but, as they had reason to believe, in producing a decisive change in the hearts of a number of those who attended their ministrations. After much instruction by the missionaries, and repeated inquiries from the natives, respecting the public profession of Christ by baptism, several of the latter expressed themselves desirous thus to testify their attachment to the Lord. The missionaries considering them sincere, and in other respects suitable subjects to receive the rite, admitted their applications with thankfulness and joy. Endeavours were then made to ascertain whether the government would renew the permission

that had been given by Radama, for any of the natives who chose, to observe the religious customs of the missionaries ; and the queen sent a message, by some of the principal officers, which was delivered in the chapel on the 22d of May, 1831, to the effect “ that her majesty does not change the words of the late king ; all that wish are at liberty to be baptized, commemorate the death of Christ, or marry, according to the manners of Europeans. No blame is to be attached to any for doing it, or not doing it.”

Considering the absolute power of the sovereign, the increasing military character which the government had assumed, and the zealous and persevering efforts of many of the highest officers to restore the power of the idols, the missionaries regarded the full toleration of Christianity by a government avowedly heathen, and the granting of religious liberty, thus publicly confirmed, as one of the most important benefits secured to the native Christians, and to the cause of moral and religious improvement, since the death of Radama.

On the following Sabbath, the 29th of May, 1831, twenty of the first converts to Christ in Madagascar were publicly baptized by Mr.

Griffiths, in the mission chapel, before a numerous, highly interested, and deeply affected audience. On the following Sabbath, June 5th, eight individuals were baptized by Mr. Johns in the newly-erected chapel at Ambatonakanga; six of these were young men, who had long been under Christian instruction as scholars, and were subsequently employed as assistants to the missionaries in teaching, and other departments of their work.

The remaining two were a man and his wife, whose intelligence, piety, and kind and generous efforts for the spiritual welfare of their countrymen, had long afforded the missionaries cause for devout thanksgiving on their behalf. The man had passed the meridian of life; he had spent his days in the service of the idols, and the practice of delusive jugglery as a diviner, a supposed revealer of destiny, and a guide in all important affairs. He possessed great influence among the people, and had derived no inconsiderable emolument from the practice of his art. Early in the year 1830, a young man, earnestly seeking the way of salvation, who was on terms of friendship with the diviner, spoke to him on the sinfulness and danger of continuing the practice of

divination, and neglecting the words of true inspiration, which the missionaries had brought to their country. He received with favourable attention the remarks of his young friend, and after being repeatedly persuaded, went himself to hear the preaching of the missionaries. The new, and, to him, strange doctrines which they taught, filled his mind with reverence and wonder; and the Lord was pleased, there is reason to conclude, to impress the truth with divine power on his conscience and his heart. Soon after this, he publicly destroyed all his charms, and other emblems of superstition and instruments of divination, with the exception of one or two, which, as pledges of his sincerity, he delivered to the missionaries, who sent them to England. In order to be able to read for himself the New Testament, he took his place among the scholars at the school, commenced with the alphabet, and continued his endeavours without relaxation, until he was able to read, with correctness and facility, that word which he esteemed "more precious than gold, yea, than much fine gold," and "able to make wise unto salvation, through faith which is in Christ Jesus our Lord." His wife seemed equally to partake of that divine

mercy which had wrought this pleasing change in her husband : both appeared heirs together of the grace of eternal life, and had walked for a period of twelve months in the ordinances and commandments of the Lord blameless. The missionaries, therefore, had much satisfaction in receiving these two individuals among the first-fruits of Madagascar unto Christ.

At the time of receiving the rite of baptism, the native Christians had been accustomed to take some name, by which they were afterwards called ; Paul was that selected by the individual now referred to, and in the subsequent communications of the missionaries, he is frequently referred to as Paul the diviner. In this instance, as in the South Sea Islands, and in other parts of the world, to which the knowledge of Christian faith has been introduced by missionary efforts, some of the most able and active supporters of delusion and idolatry have been among the first to experience the regenerating power of the gospel, and to exemplify its transforming and salutary influence.

Paul and his wife were not only examples of whatsoever things are pure and lovely, and of good report, but zealous, active, and perse-

vering in their endeavours to bring others under instruction in the truth. In two others, though less conspicuous on account of character and pursuits, the evidence of an entire change of heart, effected by Divine agency, was not less satisfactory; while the fruits of righteousness were equally abundant and cheering. In illustration of the views and feelings with which the native converts sought the privilege of Christian fellowship, the following letter, from one of the applicants for baptism, on the occasion above referred to, is given. It was addressed to Mr. Johns, and is dated May 30th, 1831.

“May you, Sir, live long, and never be ill, saith your son R—. This is what I have to say to you, viz.:—That I rejoiced much when I heard the word of the queen, (the permission to be baptized, &c.) so that the way is now free to receive baptism, and to commemorate the death of Christ. I am truly very glad to find there is nothing now to prevent or hinder any at all who has examined and tried himself: therefore, it is my wish to be a partaker of these. I devote myself, both soul and body, to Jesus, that I may serve him in all things, according to his will; and I pray to God, in this giving myself to Jesus, to assist me by his Holy Spirit, that I may love Jesus with all my heart, with all my spirit, with all my strength, and that I may not be made to stand any longer in doubt by any thing whatsoever. Having thus given myself up to Jesus, both soul and body, I now ask permission of you to join the church, and

unite in commemorating the death of Jesus; and that I may also join you to sing and to praise, and to give glory to God as long as I shall live. And now, after this, pray for me unto God, that I may be assisted to fulfil what I have said, and serve Jesus faithfully all my days here on earth. I myself pray unto God to assist me by his Holy Spirit to fulfil my vows, that I may serve Jesus even until I die, "Saith R—."

The attention of the people, to the subjects urged upon their consideration by the missionaries, which had been increasing during the whole of the year, appeared to be greatly promoted by the first administration of baptism, and the formation of a Christian church. Numbers expressed their desire to unite with the Christians, by publicly professing their faith in the Saviour; and much of the time of the missionaries was now occupied in conversing with inquirers, and instructing more fully those who were seeking to be numbered among the people of God. Special times were appointed for meeting with those who were desirous of giving themselves to the Lord, examining their views, and admonishing, directing, or encouraging them, as might be most requisite. The meetings were usually attended by from forty to fifty individuals, including several of rank and influence, who held high and responsible stations under the government.

In these important duties, the missionaries derived much valuable assistance from the judicious efforts and exemplary conduct of several natives, who had already united themselves with them in Christian fellowship.

The public abandonment of the superstitions of the country, and the adoption of the Christian faith by numbers of the people, together with the earnestness of the latter to bring others under religious instruction, exposed them, as might be expected, to many instances of petty annoyance and persecution. Contemptuous epithets were frequently applied by the heathens to the Christians, when the latter appeared in any of the places of public resort; and, in some instances, the enmity of the heathen members of a family against those who had embraced the gospel, produced more serious trials; but they were borne with meekness and gentleness, and ultimately favoured the progress of the gospel among the people. The Christians, while they patiently endured any slight annoyances from the heathen, persevered in the use of every suitable means for promoting their own spiritual improvement, and bringing others to attend to those impressive facts and glorious truths, which now ap-

peared to themselves of such transcendent importance. With this view, besides the assemblies for public worship at the chapel, the Christians were accustomed to hold meetings at their own houses, during several evenings of the week, for reading the Scriptures, religious conversation, singing, and prayer. Sometimes the missionaries were present at these meetings, at other times they were attended by the native teachers. Through the Divine blessing on these and other means, the numbers who appeared to be earnestly seeking religious instruction, greatly increased; and by the end of the year the members in one of the churches amounted to nearly seventy, while the other also had received large additions.

The period now under review, though one of great spiritual prosperity, was also one of peculiar trial to the mission. Whether the government became alarmed at the rapidity with which the profession of Christianity was extending, or at the powerful influence which its principles exerted over those by whom they were professed; or whether the counsels of those in the government favourable to Christianity, prevailed only for a short season, is not known; but religious liberty had scarcely

been publicly guaranteed by the order of the sovereign, before it was indirectly, but effectually, violated. Among those who were desirous of uniting themselves with the Christians, were some who held important offices under the government, and others nearly allied to the royal family: six or eight of the latter were among the earliest applicants for baptism; and the missionaries, satisfied of their religious character, intimated their willingness to receive them into the church; but on the day before that on which they were to make a public profession of the Christian faith, intimation of disapprobation in a high quarter was sent to them; in consequence of which, though they continued to attend public worship, they did not deem it safe, at that time, to present themselves for baptism.

Radama had, in the early part of his reign, established a law, prohibiting the use of wine or spirituous liquors in Imerina. This law had not been repealed, and—though an exception was made in favour of Europeans, and it was by no means generally observed by the natives—advantage was now taken of it by the heathen party, to embarrass the Christians. With this view, after the first administration

of the ordinance of the Lord's supper, a message was sent from the queen, declaring that it was contrary to the laws of the country for any native to drink wine, and that in future water alone must be used. Unable to obtain any relaxation of the law in favour of the communicants, the Christians had no alternative but to use water instead of wine, or dispense entirely with the observance: they preferred the former, and in this manner it was celebrated among them.

There will, undoubtedly, be great difference of opinion among the readers of this account, as to the propriety of the course pursued by the missionaries on this trying occasion. They were, perhaps, too much influenced by the peculiar and local circumstances of the time, (which rendered it exceedingly undesirable to act in violation of the orders of the government,) or by indulging the hope of better days, to give up an ordinance so recently introduced. They are, however, entitled to, and will receive from all, credit for acting according to the best dictates of their judgment, after much deliberation and prayer, and in a manner which appeared to them best suited to promote the cause of Christ among the people.

The party opposed to the gospel were not satisfied with this; and on its being perceived that several belonging to the army, and others in the schools established by government, were already numbered with the Christians, messages were sent to the scholars, who attended the schools by order of the government, and to all the soldiers, interdicting their receiving the rite of baptism, or joining the fellowship of the church. At the same time, those who had been admitted to communion were ordered to refrain from uniting in the ordinance in future. This order was sent in the name of the officers of the army, and not of the queen; but it was not to be resisted with impunity; consequently, on the first communion Sabbath after it had been issued, the soldiers belonging to the church, who were present, abstained from using the elements used on this occasion in commemorating the death of their divine Redeemer: they remained in silence among their brethren, evidently under severe distress of mind. This was on the first Sabbath in November, 1831; and since that time, no one in the army, or belonging to the schools established by the government, has been allowed to be baptized, or unite with the church.

In the instructions given to the people, they were taught that it was the duty of those who repented of their sins, and believed on the Lord Jesus Christ, publicly to profess their faith in him by baptism, and to commemorate his death by that ordinance which he had appointed to be observed in remembrance of him. And after the first baptisms, which took place in the months of May and June among the congregations under the care of Messrs. Griffiths and Johns respectively, those who were baptized partook immediately afterwards of the ordinance of the Lord's supper. It was not, however, until the month of August, that, after mutual conference between the missionary and the people, and fervent prayers, a Christian church was organized in connexion with the congregation assembling at Ambo dinandohalo. On this interesting occasion, the believers present mutually giving and receiving the right hand of fellowship, agreed to regard each other as brethren and sisters in Christ, to watch over each other in the Lord, and to promote each other's comfort and spiritual improvement. A declaration of faith, and articles of agreement, were then approved, as the basis of their own union, and to be sub-

mitted to all who should desire to unite with them. The articles of faith were such as are believed by all who hold the great doctrines of salvation by the cross of Christ; and the order of church government introduced, was not exactly accordant with that prevailing in any single denomination among us, devolving a larger amount of duty on the minister exclusively, than prevails among the Congregational order, but less than attaches to that office among the Presbyterians or Episcopalians. The plan of church government secured to the people the election of their own pastors, and the admission and rejection of members by the majority of the church alone. It was also recognised as the solemn duty of every member to endeavour, by all suitable and scriptural means, to promote the edification of the church, and the diffusion of the gospel to the utmost possible extent.

The growing attention to religious instruction, the increasing duties devolving upon the missionaries, and the cheering prospects of still more extensive usefulness in Madagascar, induced the brethren, early in the year, to invite Mr. Freeman, who had proceeded from Mauritius to the Cape of Good Hope, to return to

their assistance. The native Christians also wrote to him, urging him to resume his labours among them, and the queen encouraged him to proceed again to the capital. Under these favourable circumstances, Mr. Freeman deemed it to be his duty to return again to the field, which, in 1829, he had felt himself compelled to leave.

The change that had taken place in the state of religion among the people, equally pleased and astonished Mr. Freeman, who observes, that on beholding the new place of public worship which had been erected, the crowded and attentive audiences listening to the preaching of the gospel, the numbers who appeared to be sincere converts, the affection, harmony, love, and zeal prevailing among them; their social meetings for prayer and religious improvement; and the numbers desirous of joining themselves to the disciples, he could scarcely believe his own senses. Under circumstances thus auspicious, and encouraged also by the friendly attention of the government, in aiding his return to the capital, Mr. Freeman resumed his important duties at Tananarivo, indulging the pleasing anticipations of enjoying still greater facilities for dif-

fusing among the people the savour of the knowledge of Christ.

Whatever ground for hope and more favourable regard the friendly attentions of the government to Mr. Freeman and his companions might afford, they soon found that it was not to be ascribed to any willingness to allow the spread of Christianity among the people. No encouragement was given to education, except so far as it might furnish a supply of better qualified officers for the army, or servants for other departments of the government; and even these, if, besides their knowledge of letters, they were favourable to Christianity, were regarded with suspicion, and placed only in subordinate offices. The order, prohibiting any of the soldiers or pupils in the government schools from receiving baptism or the Lord's supper, was by the close of the year extended to all other subjects of the queen; no native was permitted thus publicly to make profession of his faith in Christ, and even those who had been received to the communion of the church were forbidden to unite with the missionaries in the celebration of the ordinance of the Lord's supper.

Under their peculiar circumstances, the little

band of native Christians, members of the churches under the care of Messrs. Griffiths, Johns, and Freeman, felt it their duty to comply with the orders of their heathen rulers; and on the sacramental occasions they endeavoured to commune in spirit with their European brethren and sisters in the hallowed service, which was conducted in the native language.

In the educational department, the efforts of the missionaries were also greatly impeded, but liberty to preach and print was still afforded; and to these labours they were greatly encouraged by the increasing numbers who regularly attended their ministrations, and the decisive and salutary influence of the truth upon the minds of their hearers. The preaching of the gospel appeared to be attended with a divine influence, which seemed to produce an entire change in the views and character of those by whom it was received, and constrained them to grateful and unremitting efforts for the spiritual good of their countrymen.

Mr. and Mrs. Atkinson, who had been labouring in South Africa, accompanied Mr. Freeman on his return to the capital, and ob-

tained permission to remain one year in the country. Their skill in teaching, especially their knowledge of the infant-school system, induced the missionaries to hope that the government would allow them to remain—but they were mistaken; several inquiries were made as to what they were able to teach, beyond what was taught by the missionaries already in the country, and, among other inquiries, it was asked if they were artists, and could paint portraits, and teach the art of painting. When it was ascertained they could not teach any of the arts, or introduce any new manufactures, but, as the natives expressed it, only teach reading and writing, they evinced no desire for their continuance. On the 8th of June, the day after the public examination of the schools, a message was brought to the missionaries, in the name of the queen, to the effect that, as the year which Mr. and Mrs. Atkinson had been allowed to remain in the country had nearly expired, they were to prepare for their return, and to take their departure in five days.

Though thus discouraged by the government, the missionaries were stimulated to every possible exertion, and greatly cheered in their

labours, by the earnest desires of numbers of the people after instruction, and the solicitude shown by many to obtain books, and learn to read. To meet this demand, twenty-one thousand copies of small books, of different kinds, were printed in the course of the year.

Other kinds of evidence that the great Head of the church was accomplishing his purposes of mercy by means of the mission, were also afforded, in the tranquil and happy deaths of several, who departed from this world under the cheering influence of a hope full of immortality. The following brief narrative, selected from amongst several of a similar kind, was communicated by Mr. Baker in the month of March, 1832. The subject of the narrative was a young slave, of sluggish mind and indolent habits; the son of his master was a scholar, and this young slave was appointed to the duty of attending him at school. Here he, as well as a number of other slaves sent with their young masters, was taught by the missionaries to read the Scriptures. These, by the divine blessing, were the means of producing a delightful change in his entire character, to which Mr. Baker thus refers:

“He was enabled to receive the gospel of Christ like a little child. He felt himself to be a lost sinner, and he found in Jesus Christ a Saviour just suited to him, and he believed on him; rejoicing that he had died to save sinners, and was able to save unto the uttermost all that come unto God by him.

“While religion thus wonderfully improved his intellectual and moral character, it imparted new vigour to all his actions and habits. He became increasingly active and diligent as a servant. His mind seemed to expand, and his faculties appeared enlivened by the new views which Christianity gave of the relation in which he stood towards the great Creator and Preserver of the universe.

“There was in his character a union of the utmost humility and self-abasement, with a certain degree of manly sentiment and aspiring hope. He knew that he was among the lowest in the ranks of his own countrymen, of whom the highest were greatly inferior to the Europeans; yet he felt that, as a Christian, he could, equally with the highest, know and adore his Creator. He often used to say, ‘I am only a poor slave, but nevertheless I trust I love the Lord Jesus.’

“Rabenohaja was among the earliest of the natives who expressed a wish to be baptized, and would gladly have joined the first baptisms in May, 1831, but his master had not then granted his consent, nor allowed him to spend a fortnight or three weeks in town, as he wished to do on that occasion. Afterwards, however, permission was given, and he immediately repaired to town for that purpose. There needed very little examination before baptizing Rabenohaja, as his conduct had long been, not merely irreproachable, but truly ornamental to his Christian profession.

He was baptized and admitted to the Lord’s supper, November 5th, 1831.

“Immediately after this, he prepared to return to his master in the village sixty or seventy miles to the westward. He had been twice sick of the endemic fever of Madagascar, which prevails at that distance from the capital; and he entertained some apprehension that a third attack might prove fatal. He even went so far as to say to some of his most intimate believing friends, ‘I think we shall not see each other’s faces again on earth; Jesus will soon fetch me.’

“A few weeks afterwards, he wrote to me for a new supply of spelling and reading books; and for some weeks longer, we continued to hear of his increased activity and zeal in teaching and exhorting all persons who would listen to him.

“After a while, however, the melancholy news suddenly reached us that Ra-poor-negro was dead. An attack of the fever had suddenly terminated his earthly course. Two of his adult scholars came to town expressly to announce to us this sad intelligence. They said he was only ill three days, and during that period repeatedly exclaimed, ‘I am going to Jehovah-Jesus; Jesus is fetching me, I do not fear.’ It may be remarked that this expression, ‘Jehovah-Jesus,’ is one which the natives have of themselves adopted, without any suggestion of ours. I do not think any of the missionary brethren have ever used it, yet on my leaving Madagascar, several of the native Christians used as their farewell benediction, ‘May you be blessed of Jehovah-Jesus.’

“The last expression Ra-poor-negro used, and that he uttered repeatedly, was, ‘I do not fear,’ ‘I do not fear.’”

Mr. Baker thus closes the account of the first Christian death in Madagascar:

“I may be allowed to remark, that these brief and simple words, uttered in the hour of death, by the lips of one who had been once a heathen, bear as strong an emphasis as human

language can admit. And whence the peculiar emphasis? It arises hence—that the simple and artless minds of the heathen do not attempt to conceal their dread of death. The stoutest-hearted men will, as I have had occasion to observe in Madagascar, when stretched on a death-bed, exclaim in all the feebleness of children, and the anguish of despair, ‘I die, I die; O mother! O father! I die;’ whilst the big tears will trickle down their olive cheeks in abundance. In accordance with such feelings, the natives shun all conversation on death as most repugnant to their feelings, and account it the height of cruelty to speak of the probability of a sick friend’s death, even to his relatives. The infidels of Christendom, indeed, affect to scoff at death, and pretend to face it boldly; but the language of nature, like that I have been describing, will always prove that there is a ‘bitterness of death,’ which no mere human strength of mind or heart can overcome. It is an affecting sight to see a heathen die. O how inestimable, then, is that ‘truth of God,’ which can enable a poor slave to say with his last breath, ‘I do not fear.’

“The native Christians were much affected with this expression, and the more so as Ra-poor-negro was the first of the baptized Christians in Madagascar whom the providence of God removed from the present scene of existence.”

One of the native Christians was at this time appointed to the office of judge, in consequence of the death of his father. This was the first time this important post had ever been filled by a Christian.

## CHAPTER XI.

Campaign to the south part of the island—Conduct of the Christian soldiers—Reasons for undertaking the war—Success of it—Arrival of a Roman Catholic missionary—unpopularity of the schools—Labours of the press—Zeal of the native Christians—Radama's law respecting the missionaries—Messrs. Griffiths and Canham ordered to leave the country—Pleasing expectations of the missionaries—Accusations against the native Christians—Displeasure of the Queen—The chief asking for a spear—The message to the missionaries—The kabary—The edict—Unsuccessful expostulation—Notice of the probable causes of the attempt to suppress Christianity.

IN 1831, a large force was sent to subdue the southern provinces, which since the death of Radama had revolted, and refused submission to one who gained the throne by the murder of five of her nearest relatives. In this campaign, as well as in all others, the conduct of the Christian soldiers was highly commendable. Though equally exposed with the others, and on some occasions more so, it is not known that one of them was killed; they were also distinguished by their kind-

ness and consideration towards those who were conquered, as well as by the honesty and the moral purity of their conduct. They also availed themselves of every suitable occasion for holding meetings in each other's tents, on the Sabbath, and at other times, for the purpose of reading the Scriptures, singing, and prayer. They had the happiness of finding many others desirous of joining them in these exercises, who afterwards associated themselves with the Christians, and professed their belief in the gospel. On more than one occasion, when the army returned to the capital after an absence of several months, the Christians went to the missionaries accompanied by a considerable number of their comrades, who through their means had been induced to forsake the delusive superstitions of the country, and to seek admission among the disciples of the Saviour.

This campaign was unsuccessful ; yet in the next year, (1832,) the government sent another army in the same direction. The officers of government felt that they were not secure in their usurped authority while any considerable portion of the island was in circumstances to maintain its own independence ; nor could they

rest satisfied, while any tribe possessed herds of cattle or other property worth possessing, and of which they felt themselves able to deprive them. Accordingly a much larger force, headed by the young prince, was sent to the southern part of the island, early in 1832. This expedition was successful in carrying devastation and bloodshed through a large tract of country, murdering great numbers of the men, reducing their wives and children to slavery, robbing their fields and granaries, and driving away their cattle. On the first of September, 1832, the Hovas returned to the capital with immense booty, as well as about ten thousand unhappy captives, to be sold into slavery.

Their rejoicings, however, were of short duration; for in the course of the ensuing month reports arrived, that another expedition from France,\* destined against Madagascar, had

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\* The first expedition was made in 1829. The army reached the island in October, and demanded of the chiefs a great part of the eastern coast, on the pretence that years before it had been taken possession of by them and forts had been established there. The officers on the coast sent up a report of the claims of the French to a part of the territory; the nobles and chiefs of the principal districts in the interior were

arrived at Bourbon, and might be almost daily expected on the coast.

All ordinary occupations were suspended, and the public attention completely engrossed by the efforts of the government to prepare against the expected invasion. It was proposed to add 25,000 men to the forces already enrolled; and for this purpose, every one in the schools, both pupils and teachers, upwards of thirteen years of age, was drafted into the army. It was also expected that the remaining junior classes would be taken in the next reinforcement that might be ordered; and this proceeding, as might be expected, rendered the parents more unwilling than ever to

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assembled; and when the demand of the French was made known, their reply was, "No: before we will consent to give them one foot of land, we will face them ourselves, and, if needful, will send our slaves. If this is not sufficient, our wives shall go and fight against them, rather than allow them a place on our shores." The ravages of the Malagasy fever in the army, and the ability and spirit manifested by the Hovas, induced them to abandon the enterprise, and they sailed from Madagascar in October, 1830. It was in the midst of the alarm and confusion, caused by the presence of the French army, that Mr. Freeman came down to the coast; and at midnight, and with a guard of native soldiers, buried his infant child.

send their children to the schools under the patronage of the government.

To prevent their being drawn into the army, many of their parents resorted to the plan of purchasing slaves, and sending them to school as substitutes for their own children; by which means their own children escaped when the army was reinforced from the schools, and it was supposed that this was one cause of the neglect of the order forbidding the instruction of slaves, for the order was not so rigidly enforced as some had been.

Shortly after the report of the arrival of a French expedition at Bourbon, an emissary from the court of Rome landed at Tamatave, bearing, as he stated, propositions for the introduction of the Romish faith among the people.

He wished to proceed to the capital, but was detained by Prince Corroller on the coast, until the pleasure of the queen could be known; and letters announcing his arrival were sent up to the capital. In the mean time he persisted in going towards the capital, and after advancing a few days' journey, being met by the queen's officers from the capital, his bearers, apprehensive of the consequences of their

displeasure, left him. He refused to return to the coast, and remained at Ambatoharanana, where, while waiting permission from the queen to advance, he died suddenly, not without strong suspicions of having poisoned himself. Though, on the arrival of the envoy from the pope, the government exhibited no disposition to favour the efforts of Popish missionaries in the island, their disinclination did not arise from any wish to promote the objects of the Protestants who had laboured among them so many years. The value of the enterprise, energy, and skill of the artisans belonging to the mission who were employed either in their respective departments, or in superintending and completing works of great national importance, they were fully sensible of, and held also in high estimation, but solely for the purposes of government, the knowledge of letters acquired in the schools: and in consideration of these advantages, the party whose counsels prevailed in the palace, rather tolerated than encouraged the efforts of the missionaries to diffuse religious knowledge, and promote the moral and spiritual benefit of the people.

Circumscribed as the means of usefulness

now were, in comparison, with what they had been during the reign of Radama, and the earlier periods of that of his successor, the increasing frequency of events, which showed distinctly to the missionaries the extreme uncertainty of the continuance of present advantages, stimulated them to the most active and unremitted efforts; while the multiplied and decisive evidence that their labours were attended by the Divine blessing, enabled them to bear with cheerfulness the withdrawment of that countenance from the rulers of the country, with which their exertions had formerly been attended.

After every youth above thirteen, and many scarcely more than twelve years of age, had, in the close of 1832, been taken from the schools to the army, orders were issued by the government, that the schools should be furnished with fresh pupils, to the amount of half the number originally under instruction.

The extreme unwillingness of the people to transfer their children to the government, as they seemed to have been doing by sending them to the schools established by order of the sovereign, occasioned the loss of many months before these schools were again in operation;

and three thousand scholars were never afterwards collected, in what had been considered the national schools.

The missionaries had from the first regretted that the greater part of the scholars under their care attended the schools, not simply from any desire of their own, or of their parents, after instruction, but because they were ordered to do so by the sovereign. They had reason to believe that Radama, in using his influence to induce the people to send their children to school, was chiefly desirous to introduce the knowledge of letters among them, and hoped that the arts of reading and writing would be prized, and voluntarily cultivated, especially as those who had made the greatest proficiency were rewarded by marks of special favour, being raised to offices of honour and emolument.

The subsequent conduct of the government in taking almost the entire number of scholars from the schools direct to the army, or the service of the government, had increased the aversion of the people to these schools: and although the instruction given had, by the Divine blessing, been the means of spiritual benefit to many, the attendance ordered by the

government undoubtedly proved a very serious impediment to the advancement of education among the people. The regret thus occasioned to the missionaries was generally alleviated by the growing earnestness of many, both adults and children, to acquire the ability to read for themselves the Holy Scriptures. The number who thus voluntarily sought instruction, was greatly increased during the years 1833 and 1834; and though large editions of the spelling, and other elementary books, were printed, sometimes amounting to nearly five thousand each, the missionaries were not able to meet the growing demand.

This disposition among the people encouraged and required the utmost activity in the preparation of books; and in 1833, not fewer than fifteen thousand copies, and portions of the Scriptures, and other books, were furnished, and upwards of six thousand of them put into circulation as soon as they were ready. In the absence of Mr. Baker, the printing and book-binding of the mission was executed by the natives, whom he had taught before his departure for England, and by Mr. Kitching, one of the artisans.

The missionaries devoted much of their time

to the translation and revision of the Old Testament, that in the event of any change in the views of the government, and other causes arising to suspend their labours, or remove them from the island, they might leave with the people the entire volume of divine revelation. In this important work, as well as in their stated labours in preaching the gospel, they were greatly encouraged by the increasing numbers attending on their ministry, and the decisive evidence given by the people, that the word they delivered was, by the favour of the Most High, rendered in many instances a savour of life unto life.

The earnest desires after religious instruction, and the pleasing state of mind and feeling on this important subject evinced by so many at the capital, extended also to other parts of the country. Wherever the native Christians went, they carried with them the New Testament, and other portions of the Scriptures, as well as spelling-books, catechisms, and hymn-books. Unfolding in their conversation, and exhibiting in their example, the doctrines and tendencies of the gospel, they acted as missionaries, and induced many to learn to read, to believe on the living God, to trust in the only

Saviour, and to unite with them in the observance of the Sabbath, and other means of honouring God, and promoting their own spiritual improvement. Sometimes these Christians met together for the purpose of instruction or worship in each other's dwellings, and at other times they erected their little sanctuaries in the midst of the heathen villages, where they assembled to call upon the name of the Lord, and, in dependence upon the teaching of the Holy Spirit, to instruct others in the knowledge of his will, and the way of salvation.

Desirous to assist and encourage the native Christians in these truly commendable exertions on behalf of their countrymen, and to promote the extension of Christianity, the missionaries made occasional journeys of considerable extent, for the purpose of visiting the Christians, and preaching to the people. These visits were joyfully received, and in many instances proved highly advantageous to the Christian cause. Finding the instructions given by their countrymen confirmed by the European missionary, and, it is hoped, influenced by the Holy Spirit's operation in their hearts, many were induced to renounce their adherence to the idols, to place themselves under

Christian instruction, to declare their belief in the Holy Scriptures, and to unite themselves with the professed disciples of Christ. They threw away their charms, and other emblems of idolatry ; some burned, some destroyed their idols, others afterwards brought them to the missionaries, gratefully declaring their thankfulness for the instruction they had received, and exhibiting the idols as a proof of their sincerity in avowed attachment to the Lord Jesus as their only Saviour.

Early in the spring of 1834, Mr. and Mrs. Baker, accompanied by Mrs. Freeman, returned to Madagascar. With them, the directors of the London Missionary Society sent out a new printing press and types by Mr. Baker ; and these the government ordered to be taken up to the capital free of expense to the missionaries. The carrying of packages for the government was often an extremely severe service, and sometimes proved fatal to the bearers. On one occasion, several were injured, and two died : when the occurrence was reported to the queen, she replied, "And what then? Was it not in the service of the government that they died?"

Soon after the arrival of the first mission-

aries in Madagascar, Radama enacted a law which allowed them to remain there ten years without becoming subject to the laws and usages of the country, but requiring them, at the expiration of that period, to become subject to the laws of the island, or leave the country, unless the permission to remain was renewed. In the year 1829, Mr. Griffiths, having been ten years in the country, requested to know the queen's wishes, and received, in reply to his inquiry, a message directing him to "tie up his luggage, and return to his native country." After much negotiation, Mr. Griffiths was allowed to remain first for one year, afterwards for a longer period. Before he left the island, Mr. Griffiths' relation with the missionary society terminated, and he has since returned to Madagascar, though not in connexion with the society.

In 1834, Mr. Canham, having been ten years in the island, received a message from the queen expressing her majesty's expectation that he would leave the country. Mr. Canham had originally joined the mission as an artisan, but not receiving sufficient encouragement from the government to enable him successfully to prosecute the preparation of leather,

he had, in compliance with the request of the missionaries, and the approval of the society at home, devoted his attention to the religious instruction of the people. The order of the government for Mr. Canham's departure was deeply regretted by the missionaries, who made several attempts to secure for him a longer residence in the country; but these proving unavailing, excepting for a period of twelve months, he left the country on the first of August, 1834.

The remaining missionaries felt more urgently than ever the call to labour to the utmost while any means of usefulness continued; and they renewed their exertions to complete the revision of the Scriptures, that the whole might be in the hands of the people, if possible, before their own labours should be closed. A new printing-house was erected, and every means taken to place the printing establishment in a state of the utmost efficiency.

The missionaries had long cherished the plan of establishing a mission at St. Augustine's Bay, but after collecting all the information which they could obtain, they found that under present circumstances, the attempt

would not only be unsuccessful, but would endanger the mission at Ankova.

In 1834, the government engaged Mr. Cameron to undertake the establishment of an iron foundry and a glass manufactory; and this circumstance encouraged the missionaries to hope that they might be permitted to labour, without interruption, at least for several years to come.

Cheered by these expectations, the missionaries applied themselves with fresh courage to the work, and in describing to their friends at home the progress and prospects of the mission, under date, November 6th, 1834, expressed themselves as follows :

“ We have been exceedingly gratified with the personal conduct of many. There is a seriousness and steadiness, and perseverance, and diligence about them, which constrain us to hope that their hearts have been opened by Him, by whose sovereign grace

“ Dry bones are raised and clothed afresh,  
And hearts of stone are turned to flesh.”

We look on with wonder and surprise, and are often prompted to exclaim, This is the finger of God. The difficulty still remains, as intimated in our last report, of ascertaining the numbers under religious impressions. But we have reason to think that several are savingly converted to God; that many more are perfectly convinced of the folly of idolatry and divina-

tion; and that great numbers are awakened to think and inquire. The force of error is subdued, and the power of truth acknowledged. The preached word is listened to attentively, and the Scriptures are earnestly sought, and diligently examined. There are also several prayer-meetings held in the town during the week-evenings. The two principal circumstances which we wish to notice in connexion with these meetings are, first, that a spirit of prayer actually exists and increases among the natives; and, second, that these meetings are convened and conducted by natives themselves. They frequently request our attendance, to give an exhortation, and lead the service; but the houses are their own residences, and they consider themselves as acting on their own convictions—at the movement of their own minds, and from a consideration of present obligation to employ the means in their power of spreading around their respective neighbourhoods the knowledge of the true God, and of eternal life.

“It is not, however, exclusively in connexion with these stations that fall immediately under our own personal observation, that a spirit of hearing and inquiry is awakened; God appears to manifest his purposes of mercy to this people, in raising up an agency of his own from among themselves, to carry on his own work. He is forming for himself his own instruments—giving them zeal and knowledge—imbuing them with love to the truth, and compassion for their countrymen, and thus supplying the exigencies of his cause by their unexpected instrumentality, and so compensating for our lack of service. And as a specific illustration of this point, we may remark, that in a district to the west of the capital, at a village about sixty miles distant, a small chapel has been lately erected by the zeal and devotedness of the natives, chiefly excited, however, by the exertions of a pious woman, of whom we have already

written to you. A very delightful spirit of inquiry is awakened in that district ; and several of the adult natives, men of rank and importance in their station, conduct prayer-meetings and engage themselves in those exercises with much apparent fervour, pleasure, and propriety. Another chapel is also being erected in a district to the south, perhaps one hundred and twenty miles distant. Public worship, chiefly for prayer and reading the Scriptures, is held in many distant parts of the country, principally raised and conducted by those who were formerly scholars or teachers in the missionary schools. Applications from all these for books, and especially for the Scriptures, are very numerous.

Signed,

“D. JOHNS—J. J. FREEMAN.”

The hopes cherished when this communication was made were not continued long ; the month had scarcely closed before the missionaries were informed that the queen had forbidden any persons to learn to read or write, except in the schools established by the government. This was the heaviest stroke that had yet fallen upon the mission ; the brethren desired to recognise in the affliction, the supremacy of the Most High—believing that no event, especially none affecting the advancement of truth and righteousness in the earth, could take place without the Divine knowledge and permission ; and, in the hope that the prohibition might not be rigidly enforced, they devoted themselves more zealously than ever

to the only remaining means of usefulness—the preaching of the gospel, the labours of the press, and the superintendence of the schools still tolerated in the island.

The year 1835 opened upon the mission without any sign of a more favourable regard from the government; and a number of the natives, who, actuated by inferior motives, had attached themselves to the missionaries, perceiving the unpopularity of the Christians, withdrew from them, and associated with the heathen portions of the community. The hopes of favour from the parties in power, indulged by the heathen, were at this time greatly increased by the jealousy with which the former watched every movement of the Christians. The queen does not appear to have cherished any unfriendly feeling towards the missionaries personally, and often seemed disposed to tolerate their exertions; but she was the zealous votary of the idols, on whose favour she was taught to believe her continuance in power depended. Among her ministers were three brothers, the eldest was commander-in-chief of the forces, the second first officer of the palace, and the third a judge; two of them were the queen's paramours, and

all were pledged to raise the idols, and former superstitions of the country, to their original importance. These brothers exercised in the name of the queen supreme power in Madagascar; they appear, from the time of Radama's death, to have seized every occasion for impeding the progress of Christianity, and to have aimed at the ultimate expulsion of the missionaries, and the extinction of the Christian faith. Towards this object they advanced more directly, or otherwise, as they could influence the mind of the queen, or others whose co-operation or connivance was necessary, or as circumstances occurring among the people favoured their views. Hitherto they had connived at the disregard of the idols shown by the Christians, but now deemed it inexpedient any longer to forbear the expression of their displeasure against them. These officers were probably led openly to oppose the spread of religious knowledge, by finding that the adherents to the new faith were extending themselves among all ranks in society, and that their principles encouraged regard to their own rule of action, obedience to the known will of God, independent of all human control, and irrespective of all consequences.

Among the near relatives of these brothers were some sincere and consistent Christians ; besides others, one young man, a nephew, whom they appointed to be keeper of one of the idols which they placed in his house. Early in January this year, this young man was told by one of the chiefs, who had adopted him as his son, that at the annual festival, then approaching, the queen would present a bullock to the idol, which he must kill in sacrifice, and eat part of it in honour of the idol,—burning some of the fat as incense before it. His declining to do this greatly enraged the chiefs against himself, and those principles which emboldened him thus to refuse the requirements of the gods of the country. About the same time a native Christian remarked, in conversation with his relatives, that their confidence in the idols was misplaced, as of themselves they could do neither good nor harm. This native Christian was also seen at work on one of the days regarded by the heathen as sacred to the idols. The people of the neighbourhood employed one of their relatives to prefer a complaint against this individual to one of the queen's officers. The officer readily agreed to bring the accusation before the

judges, but took measures for including in the charge all who professed Christianity.

Towards the close of January, 1835, he brought the complaints against the individual who had spoken against the idol, and worked on one of the sacred days before the chief judge, and requested the interference of the government against the Christians, urging the following grounds of complaint.

1. They despise the idols of the land.
2. They are always praying; they hold meetings in their own houses for prayer, without authority from the queen; and even before and after meals they pray.
3. They will not swear by the opposite sex, (according to the usual custom of the country,) but, if required to swear, merely affirm that what they say is true.
4. Their women are chaste, and therefore different customs from those established in the country are introduced.
5. They are all of one mind respecting their religion.
6. They observe the Sabbath as a sacred day.

On the 15th of February, which was the Sabbath, the queen went out in great state,

being carried in a sort of palanquin, surrounded by troops, and preceded by numbers of women, officers, and nobles. The royal party passed by one of the chapels while the congregation assembled for public worship were singing ; and on this occasion the queen was heard to say, in reference to their worship, "They will not stop till some of them lose their heads."

The Christians were neither ignorant of the charges preferred against them, nor of the feelings with which they were regarded by the queen, and could scarcely avoid apprehending some expression of their sovereign's displeasure. An unusual seriousness was visible in all their public and social meetings during the early part of the year ; and seldom had larger or more deeply attentive congregations been gathered than those which crowded the places of worship, especially on each of the Sabbaths in the month of February. "Few families," observed one of the members of the mission, "were to be found, from the immediate connexions of the sovereign to that of the humblest slave, who could not number among their near relatives some who were the disciples of the Saviour. Many, there was reason to be-

lieve, were truly converted, others were desirous of knowing the way of salvation, while numbers were merely seeking general knowledge, or were influenced in their attendance on the means of religious instruction by inferior motives."

Such was the interesting state of the native Christians in Madagascar when their enemies discovered that they had gone far towards the accomplishment of their designs. They had succeeded in exciting the displeasure of the queen against the doctrines and truths of Christianity, as well as against those by whom these were professed, and by investing their ground of complaint with a religious and personal character, as affecting the supremacy of the sovereign, and the stability of the government, had successfully appealed to her strong and long-cherished prejudices, her pride, and that impatience of the least resistance to her will, which is possessed alike by all despots, savage or civilized.

Soon after, a chief of great rank and influence presented himself before the queen, and after saying that he had seen the dishonour done to the idols; and the natives through the influence of the foreigners forsaking the cus-

toms of the country; and stating that in his opinion this was only preparatory to the introduction of an army of foreigners, who should come and take possession of the kingdom; he added, "And now I have come to ask your majesty for a spear, a bright and sharp spear, to pierce my heart, that I may die before that evil day comes." On hearing this, the queen declared that she would put an end to Christianity if it cost the life of every Christian in the island.

On the 26th of February, 1835, the queen sent a message to the missionaries, that the natives would not be allowed to perform religious worship, to be baptized, or to unite with the church.

Orders were issued for a general kabary of all within seventy miles of the capital. It was held on the 1st of March, and it was estimated by one of the missionaries that no less than 150,000 were present.

The day was ushered in by the firing of cannon, and as the sun rose, the troops to the number of 15,000 marched to the "place of kabarys"—probably to convince the people of the queen's ability and determination to accomplish her design.

At the appointed hour, the judges appeared and delivered the "edict of the queen." By this, all who had attended school, or learned to read or write, all who had attended public or private worship, all who had spoken against the idols or customs of the country, and all who had been baptized, or joined the church, or observed the Sabbath, were required within one month to come before the appointed officers, and confess the same. Those who should confess were to be punished according to the heinousness of the crime; while those who did not confess, yet were afterwards found to be guilty, were to suffer death. Many of the chiefs sent their united request to the queen, that the edict might be revoked, and offered to make a general acknowledgment, and to offer a peace-offering. This proposal was rejected, and the time allotted to the confession was shortened from a month to one week.

All further expostulation was forbidden, and the people had no alternative but compliance or death. The powers of darkness were permitted to triumph. The native Christians acknowledged having learned to read—engaged or united in prayer—observed the Sabbath, &c.: they now abstained from these observances,

and numbers of them gave up, to the officers appointed to receive them, in obedience to most positive orders on the subject, the copies of the sacred Scriptures, and other books in their possession; many evidently giving them up with extreme reluctance and sorrow.

There were many who, while they confessed that they had been baptized or had attended worship, &c., resolved to suffer death rather than renounce their faith and return to the idolatrous practices of their countrymen.

For some time the distress of the people was so great, that instead of crowding the houses of the missionaries as they had been accustomed to do, scarcely a native came near their dwellings for days together, and no one dared to repair to the places of public worship. The children in the schools established by order of the government, were required to attend, but the missionaries were only allowed to teach them reading, writing, and arithmetic, without the least allusion to Christianity. The children were not to be required to learn writing on the Sabbath-day; this was the only way in which it was distinguished; and this was out of deference to the customs of the

Europeans, who were thus relieved from what they regarded as a secular duty.

On that day the Europeans might meet for public worship, but God was not to be worshipped by any native, and the name of Jesus was not to be invoked, excepting in connexion with the national idols, the sun, moon, &c. Transgression of this law was to be punished by death.

The members of the mission, though distressed, were not in despair, and, though cast down, were not destroyed. They were enabled still to hope in God, though deprived of every means of usefulness among the people, and assured that, at least till the rage of their enemies should be somewhat allayed, any deviation from the requirements of the queen would be perilous to themselves, and certainly fatal to the natives, who would be gladly seized and sacrificed to the deep-rooted enmity of the idolaters, if this could be done with any show of justice. "We owe it," they remark in a letter dated March 10th, 1835, "to the merciful care of our heavenly Father, that no violence has yet been used towards us; but we are cautioned, and warned, in the most authoritative manner, by the government, to

be on our guard, as the least violation of the law of the country would be visited with the most unsparing vengeance.”

Among the causes which induced several of the heathen officers of the government to seek the overthrow of Christianity in the country, the following may be specified.

1. The deep and inveterate depravity of the heart, and the enmity of the unrenewed mind to the *moral purity* inculcated in the Bible, and the uncompromising requirements of the living God on the homage of the heart and the obedience of the life.

2. The determination was a measure of policy on the part of some, and of superstitious infatuation on the part of others, to uphold the idols, superstitions, and heathen customs of the country. Between these and Christianity they perceived the impossibility of any amalgamation; the latter they found admitted of no equal, and would be satisfied with nothing short of supremacy; its extinction was therefore deemed necessary even to the continuance of that which they were determined should be paramount.

3. The recognition, on the part of the Christian natives, of any authority over either body

or mind, above the queen, whom the people generally regarded as God—whom they addressed, if they did not worship as God.\* The acknowledgment of any power superior to this, is regarded by the idolaters as most dangerous, and on no account to be tolerated. Hence the Lord Jesus Christ is ever a rock of offence to them. His name is peculiarly obnoxious to the heathen in power. They often say, he is some renowned ancestor of the Europeans, to whom they wish to transfer the allegiance of the people.

4. The conviction, on the part of the members of the government, that the present system of despotism could only be exercised over an uninstructed and servile people, that freedom of thought and speech would be followed by

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\* In illustration of this, it may be mentioned, that soon after the edict of the queen, one of the workmen came to Mr. Cameron, and asked, if they, the Europeans, could eat their food, from consternation and fear. On being answered, that however much they regretted the course the queen had pursued, they were only conscious of having done good, and consequently did not fear; the man observed, "Perhaps you are not aware that we can do nothing of which the queen does not approve—we know of no higher power;—and, therefore, when she is displeased, we are people soon dead."

freedom of action, and the system by which irresponsible power was preserved in the hands of the rulers, weakened if not destroyed. The government was fully sensible of the advantages of knowledge, and hence both Radama and his successor had encouraged teaching and the useful arts—but it was not for the people. Their steady aim was to monopolize all these advantages, and to use them as means of keeping the nation at large in a state of more entire subjection.

5. The expectation of receiving instruction in the manufacture of muskets and other arts, from some natives of France, who engaged to teach all that the English had taught, without associating with it any religious instruction; and perhaps a fear of the interference of the British government, of whose encroachments in India, Ceylon, and South Africa they received very highly-coloured accounts. The government had always manifested extreme jealousy of foreigners residing in the island, and a fear of all foreign intercourse with the country.

6. The order, propriety of conduct, integrity, and chastity of the native Christians, especially the chastity of the native Christian females,

rendered them obnoxious to the displeasure of the heathen. It was customary for any officer of high rank or station, in the army or the palace, to employ the influence with which his office invested him, for the violation of the sacred obligations of conjugal life among the people. This the Christians invariably resisted, and thereby greatly exasperated some high in rank and power. To these, it is supposed, the love of plunder may be added, as the confiscation of the property of those who professed Christianity was probably expected, and, had it taken place, would, according to the usual practice in relation to criminals, have been largely shared by those who were first to inform against them.

So far as their presence, example, prayers, and sympathy could be rendered available for the comfort of the native Christians, the missionaries were happy to encourage them; but beyond this, at the period under review, none dared to seek their counsel or aid.

## CHAPTER XII.

Labours of the missionaries—Printing of the Malagasy Bible completed—Departure of the missionaries—Treatment of their servants—Persecution of Rafaravavy—Letter of the native Christians—Oppression of the Christians—Famine—Banditti—Expedition to St. Augustine's Bay—Cruelties practised by the army—Sufferings of the people—The queen's embassy—Revolt of Andriansolo—Visit of Mr. Johns—Spiritual prosperity of the native Christians—The first martyr—The second martyr—The escape of six native Christians—Their reception in England—Present state of the country.

DEPRIVED of every means of usefulness among the people, the missionaries directed all their energies to the completion of the Holy Scriptures. No native was allowed to assist them at the press; but they cheerfully undertook the labour of printing the remaining portions themselves. They had now completed the translation, and the revision, and by the strenuous efforts of the brethren, and the favour of God, they had the grateful satisfaction of accomplishing an object on which their hearts had long been set, viz. the completing the

printing of the entire volume of Divine Revelation in the native language.

Messrs. Freeman and Johns, aided by several native youths, who were appointed by the government to assist them, had also been engaged in preparing dictionaries in the Malagasy and English languages; and, at the same time that the printing of the Scriptures was finished, they were enabled to complete the first part of this important work, viz. English and Malagasy, prepared by Mr. Freeman: some useful books that were in hand when the operations of the missionaries had been stopped by the government, were also finished; and the missionaries cherished the hope that the means of putting them into circulation would at no distant period be found.

On the 18th of June, 1835, Mr. and Mrs. Freeman, Mr. and Mrs. Cameron, and Mr. and Mrs. Chick, left the capital for Mauritius. On the 27th of August, Mr. and Mrs. Griffiths sailed from the island, leaving only Messrs. Johns and Baker, who expected soon to be under the necessity of following them.

The natives had been, both by Radama and the queen, encouraged to assist the missionaries, as domestic servants in their fami-

lies, nursing their children, and otherwise contributing to their comfort. Their conduct in this respect had been regarded with approbation rather than blame, by the authorities. But no sooner had the missionaries left the island, than it was reported, that to have lived in the houses of the missionaries, or to have been intimate with them, was sufficient to render the allegiance and trust-worthiness of any individual doubtful.

Shortly after the departure of Mr. Freeman and Mr. Griffiths, and the artisans, their servants were all required to submit to the ordeal of the *tangena*, to prove their fidelity to the queen. On this occasion, two who had lived in Mr. Freeman's family, being declared guilty, were barbarously murdered, the rest escaped with no other injury than that which usually follows the poison, even where it does not prove fatal.

Messrs. Baker and Johns continued their labours at the press. Mr. Johns was also employed in instructing more fully the twelve senior teachers, under whose care the schools established by the government were placed. Besides this, Mr. Johns commenced a translation of the "*Pilgrim's Progress*," but was not

allowed to hold any intercourse with the native Christians, or even to speak with any of the people on the subject of religion. He was, however, happy to soothe, by his sympathy and presence, as far as practicable, the faithful disciples of Christ in the capital, and to cheer and encourage those who found means of intercourse with him. A number, there is reason to believe, were able, even though threatened with death if detected, to secure after the hour of midnight, the privilege and comfort of reading a portion of the Holy Scriptures, which some, in order to preserve, had buried in the earthen floors of their houses, beneath the mats on which they slept.

The determination of the heathen rulers to suppress the profession of Christianity, though it induced many, who had once declared themselves Christians, to renounce such profession, and to return to many of the superstitions and abominations of heathenism, did not deter the little band, that remained faithful amidst accumulated trials, from using every means for promoting their own comfort and edification, and inducing others to receive the truth. These efforts were not unattended by the Divine blessing, though the vigilance of their

enemies, and the encouragement given to all who united in opposing Christianity, often brought them into circumstances of imminent peril.

The first direct measures of persecution fell upon that eminent woman Rafaravavy. She had been a convert before the suppression of Christianity, by the edict of the queen. Previous to her conversion she was a most devoted idolater—one of the most zealous there in sustaining the worship of the idols; and it is well known that often she and her relations, in their attachment to idolatry, had sacrificed not merely the comforts and conveniences, but even the absolute necessities of life. At the moment when a meal of rice has been wanting in the house, the money required to purchase it has been actually paid for the support of idol worship. She was first brought under the influence of the gospel by conversation with a native believer; and afterwards, by the blessing of God upon the teachings of the missionary, she gave satisfactory evidence of a change of heart. She then became one of the most zealous converts. She obtained one of the largest houses she could in the capital, for the purpose of instituting a prayer-meeting.

By her simplicity, fervour, and consistency, she was the means of inducing many others to attend regularly on the means of grace. This awakened the enmity of some around her, and three of her own servants accused her to the government. She was charged with encouraging meetings for prayer, having the Scriptures in her possession, and keeping holy the Sabbath-day. At that time she was imprisoned, her person and property were valued, and a fine imposed to half the estimated amount. She was soon after released, but she was severely threatened and warned that, "though her life was spared, she should be taught not to trifle with the edict of the queen."

Her father, who was not a converted man, filled with indignation against the servants who had accused her, put them in irons. The moment she was released, her heart cherished a burning desire to become the instrument of their conversion; she obtained a house at some distance from that in which her father lived, for the very purpose of having them immediately under her care, direction, and instruction. Her earnest and persevering efforts were devoted to effect the conversion of her accusers. She prayed with them, she wept

over them, till at last they wept for themselves, and confessed, "we thought there was something in this religion, when we saw you, instead of reproaching, pitying us; and now we begin to feel in our own hearts what this religion is." There is reason to hope that all (three) of these servants became savingly converted to God by her means. One of them has since been subjected to severe punishment for attachment to the gospel.

Shortly after the imprisonment of Rafaravavy, Messrs. Johns and Baker received indirect intimation that it was the wish of the government that they should leave the island. All means of usefulness to the people were for the present at an end; and the lives of the native Christians, who were known to have any intercourse with them, were constantly placed in jeopardy by the treachery and hostility of their enemies. Unable to discover any favourable change in the views of the government, uncheered by any prospect of resuming their labours, and finding that their presence increased the troubles of the native Christians, without securing any equal advantage, the remaining brethren, after much prayer, and frequent deliberation with the native Christians,

felt it their duty to retire to Mauritius, at least for a season.

Influenced by these considerations, Messrs. Johns and Baker, with feelings of poignant anguish, left the capital in the month of July, 1836.

Their sorrows were deeply shared by the native Christians, though both parties deemed it best that they should remove. The mission families, who were accompanied part of the way by some of the native Christians, pursued their mournful journey towards the coast, where they embarked for Mauritius, cheered by the assurance that ultimately the gospel would have free course in Madagascar, and consoled by the hope that in the wise arrangements of Divine mercy, the way might be speedily opened for their return to the loved field of labour, from which the malevolence of ignorance and superstition had obliged them to retire. The feelings of the native Christians who remained, may be inferred from the letters they sent to their teachers.

*Madagascar, July, 1836.*

To Mr. Johns, Mr. Canham, Mr. Cameron, Mr. Chick, and Mr. Kitching :—

“Health and happiness to you, your wives, and your children, say the few sheep here in Madagascar. We salute you

all. We could not write to you separately, being restrained from doing so; therefore do not censure us, beloved friends! We now conduct Mr. Johns, who is on his way home, according to the law of the land. We are now stared at, and opposed by the people, whose eyes are upon us. With great difficulty we obtained permission to conduct Mr. Johns, when he left us: but, notwithstanding we are thus afflicted with sorrow, do not be afraid, for we love and obey the law of Christ. When the apostle Paul preached to the disciples, and exhorted them and encouraged them to continue in the faith, he told them that through much tribulation we must enter the kingdom of God. We are even like this ourselves, for without much tribulation we cannot enter the kingdom of heaven; and truly we know that if we shrink at tribulation or persecution, we are not worthy to bear the name of Christ. But we know in whom we have believed, and in whom we have trusted; and that he is able to keep also that which we have intrusted to him. And this we say is now our confidence.

\* \* \* \* \*

"Thus we write to you, beloved friends! Do not forget to entreat a blessing for us; but pray to God that he may hasten his pity, and have mercy upon this dark land of Madagascar.

"Farewell to you, saith your Friend."

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*Ambatonakanga, July, 1836.*

To my Friend Mr. Canham, and his Family:—

"We do not forget you, notwithstanding we are separated far from you. Your leaving was as it were the beginning of sorrows, which were to accumulate more and more; but, alas! what can we do? Health and happiness to you and your family, is the wish of myself, my wife, and my children; for

we visit you thus by letter, as we are desirous of asking how you are.

“My father is dead, and my wife’s father and my mother’s brother also; this I think is comparatively easy to forget; but there is a certain leading thing which causes me too much grief. When I pass by Ambatonakanga, (where the chapel stands,) and when Saturday arrives, and business is to be done on the Sabbath, which cannot now be refused,—this, this is indeed heavy to bear! All the missionaries are gone, for their work is ended! Oh, when shall we again behold a new day? Make haste the promise which says, ‘The earth shall be filled with the knowledge of the Lord, as the waves cover the sea:’—that the broken heart which is too heavy may be bound up, and may the power of Jehovah quickly appear, that all may see it and be astonished thereat! Do not forget to pray for us, saith your friend R——”

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“Salutation from the ‘little flock.’ By the blessing of God we are all well, and our state is one of increasing piety and augmenting numbers, and we are able to assemble often to praise and honour God, as described 2 Cor. vi. 7—10. ‘By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.’”

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“We are all well; those who are just added to us rejoice at the mercy of God. Those who had forgotten are able to re-

turn. We are impressed and delighted when we read the 'Pilgrim's Progress.'

\* \* \* \* \*

"With regard to my master, he still speaks angrily to me on account of my adherence to the word of God. But I see the words written by Paul, Rom. viii. 35—39. 'Who shall separate us from the love of Christ?' &c. Thanks to God who has caused us to see words of life such as these."

The vindictive persecution of the Christians was only one of the calamities which the erroneous and iniquitous conduct of the government brought upon the Malagasy. The practice of infanticide was revived. Their efforts to extinguish the light of Christian truth were accompanied by great activity and zeal in reviving and promoting idolatry. Fresh idols were continually brought to the capital, new altars were erected in several places; altars, tombs, and other objects of superstitious veneration, that had been lying in ruins, were repaired; new ceremonies were appointed, and offerings more frequently presented. In all these attempts to restore the influence of idolatry, the queen seemed to take the lead, being at times occupied for several days together in the observance of idolatrous ceremonies, and inaccessible to any excepting those who were engaged in the service of the idols. Of this,

few would, perhaps, have felt much disposition to complain, had it not been accompanied by increasing oppression from the government, and misery among the people.

The large increase made to the army, had robbed numerous families of their most valuable members, and increased the unjust exactions of the government, which required the people to furnish support for the army without any remuneration. The numbers who had been taught to work at the different trades introduced into the country by Europeans, were all obliged to give their labour unrequited by the government; while the general taxation was augmented to such an extent as to reduce numbers to a state of extreme wretchedness, or force them to desperation.

Unable to meet the demands of the government upon their personal services and their property, and to provide the means of support, multitudes fled from the towns and villages to the forests, formed themselves into banditti, and sought a precarious subsistence by seizing the cattle that might graze in the adjacent country, or plundering the travellers that passed near their places of retreat. These bands of robbers increased to such a fearful

degree, that in the summer of 1835, a considerable military force was employed in suppressing them. Great numbers were with difficulty taken, and brought to the capital, where, in the second or third week in September, nearly two hundred were publicly executed, eighty-four were killed by the spear of the common executioner, seventeen were cruelly burnt alive, some were barbarously buried alive, and the rest having been declared guilty by the ordeal of the tangena, were accordingly killed on the spot.

By these sanguinary proceedings the government sought to strike the people with terror, and deter others from endeavouring to escape from their requirements, or elude their vengeance; but to their astonishment and rage, the number of robbers increased to an extent that rendered travelling in small companies, without a guard, unsafe in many parts of the country. On one occasion, several of the officers of the government had asked Mr. Johns how they could most effectually remedy the evil. He replied, with much propriety, by ceasing to oppress the people, allowing them to reap the fruits of their own industry, and to be taught to read the Bible. The answer, it

is understood, was reported to the queen; to whom, as well as the officers to whom it was given, it was far from being welcome.

About this time a report reached the capital that the inhabitants of the country around St. Augustine's Bay had revolted from the dominion of the queen, and an army was despatched to subdue them. When the troops reached the coast there were no less than twenty-one British ships in the bay, trading for native produce. To them the people applied for aid. It was readily afforded, and the Hovas were obliged to return, leaving the natives the independent possessors of the country. In the next year another and more powerful army was sent to the south of the island. The inhabitants of the invaded provinces submitted. They were then ordered to assemble, the men in one place, and the women and children in another, to take the oath of allegiance. The men, on arriving at the appointed place, were surrounded by the soldiers, and to the number of ten thousand were speared on the spot. From the other company the soldiers selected all the boys capable of bearing arms. The queen had fixed on a certain height as the standard, and all the youths who either

exceeded or fell short of that measure, even by half an inch, were conducted to the fatal spot where their fathers and brothers had perished, and there were put to death. The women and the rest of the children were driven off as slaves.

In these circumstances a number of the chiefs of the southern provinces sent, in the close of the year 1837, the most affecting and earnest application to the British government at Mauritius, denying all right of the Hovas to their country, and praying for assistance to save them from annihilation.

A similar course was pursued by the British traders at Tamatave and other parts, as the supplies of rice failed, in consequence of the inability or disinclination of the people to cultivate. No native was allowed to sell rice to any foreigner, and constant impediments were thrown in the way of traffic for bullocks or other productions of the country. The cup of misery in the hands of the inhabitants of this ill-fated country, now seemed to be full. The government had oppressed the people till oppression itself could inflict no more. Their wretchedness scarcely admitted of any addition. The personal service required by the

government had been so increased, as not to allow time for cultivating enough to support their families, and even their scanty supplies thus obtained were reduced by exactions in the form of taxes.

In the early part of 1837, great scarcity prevailed in many parts of the country, and multitudes, it was feared, died from want. The sufferings of the people induced no relaxation of the oppression and severity of the government. Between the departure of Messrs. Johns and Baker in July, 1836, and the month of March, 1837, nine hundred criminals, charged with various offences, were put to death, having been declared guilty by the *tangena*; fifty-six were burnt to death, and sixty killed by spearing and other means, making a fearful total of one thousand and sixteen executions in the short space of eight months. That the country under these circumstances should prosper, was impossible; and it is not surprising that agriculture was neglected, and that multitudes driven by despair had recourse to violence and plunder; universal anarchy and complete desolation was only prevented by the military forces of the government.

In the year 1836, the queen determined on

sending an embassy to England and France. It is probable that the reverses which the army had met with in the south, the favour shown by the commanders of English vessels towards those whom her troops were endeavouring to subjugate, the uncertainty of the light in which the English government might regard the policy now pursued, and their conviction that the withdrawal of the friendship of the latter, and their countenance of any rival chieftain, would insure his success in any attempt to wrest the government from her hands, led to the adoption of this measure.

They were also, it is supposed, influenced by a desire to obtain the sanction of the British government to the change of their policy, which was now so widely different from that which had formed the basis of the treaty of the English with Radama, in which the residence of a British agent at the capital had been provided for, and the friendship and encouragement of the English nation had been secured.

The embassy, consisting of six of the principal officers of the government, reached England early in 1837. Every attention was paid to them, both by the British government and the missionaries from Madagascar, then in

England; and no opportunity was lost of impressing on them a sense of the blessings of the religion and civilization which they had rejected. They were introduced to the queen, who entered into conversation with them, and being told that, in consequence of an edict of the queen of Madagascar, no native could profess Christianity, addressing herself to the members of the embassy, she said, "Tell the queen of Madagascar from me, that she can do nothing so beneficial for her country as to receive the Christian religion."

The embassy afterwards visited France, and returned to England in the same year. During their absence Andriansolo, one of the most powerful chiefs of the north, asserted his independence. An army of five thousand men which was sent against him was entirely defeated. Many of the officers, and most of the troops were slain.

It appears that the embassy to England was not so successful as had been expected: the residence of a British agent at the capital was insisted on as a preliminary to any engagement on the part of England; and this the queen refused to grant. The proposals of the French were also promptly rejected.

On the whole it appears that whatever may be the views of the government in reference to the revival of the slave trade, they are determined to reject entirely all foreign interference and control.

The missionaries at Mauritius, though deprived of the privilege of labouring among the afflicted flock in Madagascar, cherished the tenderest solicitude for their welfare, and eagerly seized every opportunity of becoming acquainted with their circumstances. With this object in view, Mr. Johns proceeded to Tamatave in the month of July, 1837, and was favoured to meet there with friends from the capital. The tidings of the steadfastness of the Christians, of their joy in believing, of their holy consistency, and faithful and persevering efforts to diffuse the knowledge of the gospel among their respective households, relatives, and friends, and of the abundant measure of the Divine blessing evidently attending their exertions, filled his heart with the liveliest gratitude, and inspired him with the most animating hopes of the extension and stability of the cause of Christ in Madagascar.

Although, since the edict of the 1st of March, 1835, no meetings had been held for public

worship, and many who had before associated themselves with the Christians had since appeared foremost amongst their enemies, and had indulged in all the vices of the heathen, a goodly number, holding fast their profession, continued in the faith and purity of the gospel, shining as lights in the midst of a crooked and perverse generation.

These native Christians were accustomed to read the Scriptures at the hour of midnight in their own houses, or other places of concealment, and to meet in small companies for singing and prayer. They were also, at the capital, and in some of the provinces, in the habit of meeting together on the Sabbath, either in retired places in the forest, in caverns among the rocks, or on the summit of a mountain, for the reading of the Scriptures, and social worship. There were several of these assemblies when the last of the missionaries left the island.

After the departure of the missionaries, the disciples continued to attend to these means of instruction and edification to themselves, and to seek the spiritual good of others.

By the blessing of God upon their labours, many, notwithstanding the offence of the cross, and the peril of confessing the name of

Jesus, were led to associate themselves with the believers.

It was highly gratifying to the devoted but sorrowing missionary, to be made acquainted with the exemplary walk, the scriptural simplicity and abounding fruitfulness of those in whose steadfastness and holiness he took so deep an interest. Their fellowship was of no common order, and the ties that united them were such as the gospel alone could supply and maintain. Every individual who joined them knew that, even by the expression of a desire to do so, he placed his life in the hands of those to whom he made his desires known; every Christian also knew that, by acknowledging to be such as the stranger proposed to join, he was exposing his life, should the party proposing to unite, not afterwards prove what he professed to be.

Under these circumstances, it will not be surprising that the Malagasy Christians, like the primitive believers whom the apostle Paul essayed to join himself unto at Jerusalem, were led to the exercise of extreme circumspection, in proposing themselves in the first instance, and afterwards in admitting others to their fellowship. They adopted among them-

selves, on these occasions, a pledge of fidelity similar to that used by the prophet and Jewish monarch, as recorded in the prophetic writings, and maintained inviolate their engagement, though at the cost, in one instance at least, of life itself.

The missionary, though no longer allowed to scatter the seed of Divine truth in the soil, on the preparation of which so much toil had been bestowed, rejoiced with devout thankfulness unto the Lord, in the growth and fruitfulness of that which he and his fellow-labourers had planted and watered in happier times. The native Christians, though persecuted and afflicted, rejoiced in their portion, and found their afflictions productive of the peaceable fruits of righteousness. They had been less frequently annoyed by the government since the departure of the missionaries, and were induced to suppose that, if their rulers were not more favourably disposed towards them, they were less inclined to severity in punishing the quiet and unobtrusive observance of their religious duties, as they presumed they must be acquainted with their adherence to the Christian faith. In this they soon found, by events of the most mournful

and sanguinary character, that they were mistaken.

It appears that the movements of the Christians had been watched, though no infringement of the antichristian edict of the queen was discovered till the last Sabbath in July, or the first Sabbath in August, 1837. On this occasion, a number of Christians who had assembled, for reading the Scriptures, singing and prayer, on a mountain a short distance from the capital, were discovered, and reported to the queen. The premises of the suspected parties were searched, for the purpose of finding ground for accusation against them, and a box of books, viz. copies of the Scriptures and other Christian publications, that had been given by the missionaries, being found buried near the house of Rafaravavy, she was apprehended and imprisoned; her house, and her entire property, was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings.

Her friends were apprehended, and Rafaravavy was ordered for execution, simply because she retained her profession of faith in Christ. It was declared publicly that she had

been put to death, and the news reached us that she had suffered martyrdom.

In the providence of God, however, it occurred that on the very night preceding the morning on which she was to have been led forth at cock-crow to be executed, an alarming fire burst out in the capital, where she was prisoner. The confusion became general; the soldiers who had her under guard, and the very executioners, forgot at this moment their duty, and the order for execution remained in suspense, not countermanded by higher authority, unless it was that of Him in whose hands are the issues of life and of death.

Two or three days passed away amidst this confusion, and during that time another eminent woman, Rasalama, uttered boldly her sentiments on behalf of Christianity. Her words were reported to the queen and on her head the indignation fell. She was led forth to the place of execution, and died there a believer in Jesus, pleading with God for the conversion of her beloved country.

Rafaravavy, who was then in irons, was kept in that situation for five months, unable to move a single inch day or night. Five soldiers were appointed to guard the house where

she was kept, but even there the desire of converting others to God never forsook her. She seized moments for conversing with one of her guards, and there is reason to believe that her affectionate prayers and counsels became the means of turning his heart to God. After suffering this confinement she was sold into slavery, first in a private house, and afterwards, that the disgrace might be the greater, in the most public part of the capital, under the eye of her friends and relatives. She counted it a high honour to suffer shame for the cause of Christ. But ere long she was again found attending a meeting for prayer, and a young man, Rafaralahy, was accused of permitting her to meet with others at his house. That young man was apprehended. He was one of the few Christians who attended the martyrdom of Rasalama. He returned from that scene with a heart prepared to yield his life to God, if called to do it. He was the next martyr—he fell on the same spot. He supplicated the executioners to allow him a few moments to commit his soul into the hands of Christ. Hard-hearted men as they were, they granted his request. He knelt down on the spot where he was to die, and

uttered a prayer for the queen, the government, and his countrymen, and that the gospel might spread and triumph in that land. There are usually four or five executioners, and sometimes more. They were about to throw him with violence on the ground. "No," he said, "there is no need of that; I have no fear of dying." He calmly prostrated himself on the ground, and the spears pierced his heart; while with his last breath he prayed,—“O GOD, OPEN THE EYES OF THE QUEEN OF MADAGASCAR.”

The government then sent their officers to the wife of that young man, to ascertain who the parties were, who had been assembling for prayer at his house: she refused to name them. The most awful tortures which savage cruelty could devise were then applied, and in the extremity of her agony, she divulged the names. She has since mourned bitterly over the act. The names were carried to the government, and all were brought under fresh accusations. Rafaravavy was among them; and also two young men who have since escaped to England.

Six of them instantly fled from the capital, and passed about sixty miles across the coun-

try to the west, to a village where they knew there were many who loved the Saviour. They were welcomed there. A leading man in the district gave them the right hand of fellowship. "Come," he said, "to me. As long as I have food to eat you shall share it with me; as long as I am safe you are safe." He concealed them there, and his wife assisted in their concealment. The soldiers came to the house and searched for those who had fled, and especially for Rafaravavy, for she was deemed the leader of this little band, whom neither threats nor spears could induce to relinquish their faith in Christ. She was in the house when the soldiers arrived, and there seemed no possibility of escape: she was concealed behind a piece of matting which the soldiers did not descry, and her life was thus preserved. The soldiers retired from the village, expecting to find her in an adjoining mountain, where it was known that she and others retired to pray. During the absence of the soldiers they were enabled to escape and find refuge in another part of the country, where they were mercifully watched over. They continued there for a few months, till information came of the arrival of the Rev.

David Johns on the coast of Madagascar, in the autumn of last year, (1838.) Communications were made by means of confidential friends, and as soon as they heard of his arrival they travelled by every possible means of secrecy, and arrangements were made to conduct them to the shores of Great Britain, where they might feel that they could worship God, and enjoy liberty. Mr. Johns mentioned their escape among our Christian friends at Mauritius, and a young man there in the queen's service, an officer in the army, went among his brother officers, and collected in one day 70*l.* sterling (about three hundred and ten dollars) towards paying the expenses of bringing them from the coast of Madagascar.

Thus aided, they safely reached Mauritius, where they found a number of their countrymen who had formerly been in slavery in that land, and had subsequently obtained freedom; with whom they mingled their prayers and thanksgivings to God. Thence they proceeded to Algoa Bay, and were kindly welcomed by the Christians of South Africa, particularly the Hottentots. The Hottentots received them as brethren and sisters with intense delight, but there was this difficulty—they could not un-

derstand each other's language. However, they devised a medium of intercourse. Each possessed their copies of the sacred volume. The Malagasy found a text, such a chapter, such a verse, "All one in Christ Jesus." The Hottentots turned to their Bibles and found the same verse—"all one in Christ Jesus;" and they mutually expressed their sentiments of love and faith towards the Lord Jesus Christ by respectively pointing to texts in the Holy Volume. The Hottentots, poor indeed as to this world's goods, but rich in faith, of their own accord, voluntarily, made a little subscription on the morning of their departure, and handed in 23s. (about five dollars) as a mark of their affection for these persecuted friends.

In company with Mr. Johns, they reached London on the 25th of May, 1839.

On Tuesday, the 4th of June, a special general meeting of the London Missionary Society was called, for the purpose of receiving the refugees to the protection of the society, and the sympathy of the people of England.

The meeting was opened by singing that

Psalm so peculiarly appropriate to Madagascar in its present condition :—

Hast thou not planted with thy hands  
A lovely vine in heathen lands, &c.

The whole story of the persecution was related by Mr. Freeman, (once a missionary in Madagascar,) and the natives were introduced to the assembly.

They are, Rafaravavy, who at her baptism took the name of Mary; Razafy; Andrianomanana, or Simeon; Rasoamaka, or Joseph; Ratsarahomba, or David, (he drank the tangena,) and Andrianisa, or James. They were afterwards examined individually, as to their personal religion, their sufferings and their escape from Madagascar.

They have all of them resolved to return, so soon as it can be done with safety, to their native land, as missionaries of the gospel to their brethren. Resolutions were then offered, and several eloquent addresses were delivered; and the singing of a hymn, and prayer, closed perhaps the most interesting service in which the friends of missions in England ever had the privilege to engage.

In the reports which these Christians bring us from their native land, there is but a single

encouraging circumstance ; and that is the increase in numbers, and the steadfastness of the native Christians. After sixteen years of unremitting toil, the missionaries could reckon nearly one hundred true converts. "But the missionaries were banished ; and when the shepherds were sent away, the faithful and true Shepherd took the oversight of his flock, and went about seeking to save that which was lost." During the first four years of the persecution the number of true converts was nearly doubled ; and there are now, (as one of the Christians stated in his examination,) "to the full one hundred and seventy with whom we have been in the habit of visiting and conversation, and who are, amidst all tribulations, in the strength of God desirous of persevering."

One of the native Christians, when asked if he had a single word to say to the friends of missions before him, entreated them to pray—to pray for them, that God would in due time permit them to return to make known to their countrymen the way of salvation—to pray for "that dark land," that God would there arise to plead his own cause.

In all seasons of extremity, the church has

had recourse to prayer ; that remedy never has failed, and will not fail now : and dark and desolate as is the scene which Madagascar presents, there is nothing, even in its most appalling features, to justify despondency, but every thing to inspire confidence and encourage hope. No strange thing has happened ; the church of Christ in every age has been opposed by the agents of satanic enmity and rage, and it has always been triumphant. In every country to which the gospel has been introduced, it has roused the spirit of murderous persecution, but it has always proved invincible. Christianity has advanced in countries where it has been opposed by far more formidable obstacles than now arrest its course in Madagascar. It has vanquished antagonists vastly more numerous and powerful than the barbarous and sanguinary rulers who there set themselves, and take counsel together against the Lord and against his Anointed, saying, " Let us break their bands asunder, and cast their cords from us." The Scriptures have been extensively circulated in the island ; the seed of divine truth has thus been scattered widely over the country—that country, now the sacred deposit of a martyr's ashes, thus

taken possession of for Christ, must ultimately become his inheritance; that seed is incorruptible seed, and, now watered with a martyr's blood, must issue in a rich and abundant harvest. The recent events in Madagascar have completed the chain of evidence supplied by the results of modern missionary efforts, which has so satisfactorily proved that the principles of divine truth are imperishable, and that the power of the gospel on the human mind is unimpaired, that it is still not only mighty to turn men from dumb idols to the living God, but to sustain under all the means of intimidation and suffering which the malignant subtlety of fiends and the cruelty of men can devise or employ. These are the evidences of its divine origin, the earnestness of its future triumphs, the pledges of its final and universal ascendancy, through the power of Him whose kingdom ruleth over all, who will cause the wrath of man to praise him, while the remainder of that wrath he will restrain.

## CHAPTER XIII.

## The Malagasy language.

THE Malagasy language unquestionably belongs to the Malayan, or more properly the Polynesian family of languages. It is a branch of that original stock which in its dialects has spread from Madagascar in the West, to Easter island in the East; and from the Sandwich islands in the North, to New Zealand in the South. It bears the greatest affinity to the languages spoken in Java and Sumatra, and is like them enriched with many words from the Sanscrit. It bears no resemblance to any of the languages of Africa.

The whole island of Madagascar may be said to possess but one language. There are indeed different dialects; but they are so unimportant, that the inhabitants of one part of the island converse with perfect ease with the inhabitants of any other part; and books printed in one dialect may be read all over the island.

The Malagasy language is capable of much

precision, force, and beauty of expression. Its structure is simple and easy, yet it admits of much variety and elegance in its sentences. The copiousness of the language consists not merely in its stock of words, but in its facility of forming compounds to express every possible shade and variety of meaning.

When the language was reduced to writing by the missionaries, the English alphabet was adopted, omitting, c, q, u, w, x, and altering the power of j by pronouncing it as dz. The vowels are pronounced as in French. C, is represented by s or k; q, by ko; u, by the letters io pronounced rapidly; w and x have no corresponding sounds in the language.

As a general rule every consonant must be succeeded by a vowel. Hence the syllables usually consist of a consonant and a vowel, and a vowel must always end the syllable. Hence, too, every termination in the language is a vowel and generally *a* or *y*. At the end of words these are sounded very softly: thus in *Manitra*, *Soratra*, the final *a* is scarcely heard; and in a rapid pronunciation each word would seem to consist of but two syllables. This constant use of the vowels gives a peculiar softness and

delicacy to the modulation and tones of the language.

The following version of the twenty-first Psalm (sal.) is taken from a hymn book entitled, *Fihiriana, natao ny Hihira'ny ny Ambaniandro, hiderana An'Andriamanitra. Antananarivo: Ny tontaina Fahefatra tamy ny Fanerena Misionary, 1833.*

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7.

*Fivavahana hitahy ny Andriana.*

SAL. XXI.

- 1 Andriana nahary,  
Mpanjaka ny mpanjaka !  
Tahio ny Andriana,  
Arovy, hasoavy.
- 2 Aoka hifaly izy,  
Fa mahery, hianao !  
Aoka ho ravoravo,  
No ho ny famonje'nao.
- 3 Tariho isan' andro,  
Amy ny haleha ny ;  
Atavy ela velon',  
Hankalaza'ny anao.

4 Aoka hatoky anao,  
Hahareta'ny ela ;  
Ank' ho ti' anao izy,  
Ho vonjen' mandrakizay.

5 Tahio ny fanjaka'ny,  
Ka ampiiezo nao,  
Ny filazana tsara,  
Hahendry ny olona.

#### THE LORD'S PRAYER.

Ny Ray nay izay any an-danitra, Hasino ny anara'nao. Ampandrosoy ny fanjaka' nao. Atavy ny fankasitraha' nao ety an-tany, tahaky ny any an-danitra. Omeo anay anio izay fihina' nay isa-nandro. Ary mamelà ny trosa nay tahaky ny amela'nay ny mitrosa army nay. Ary aza mitarikia anay amy ny fakampanahy, fa manafaha anay amy ny ratsy.

THE END.

*Late King of Madagascar.*

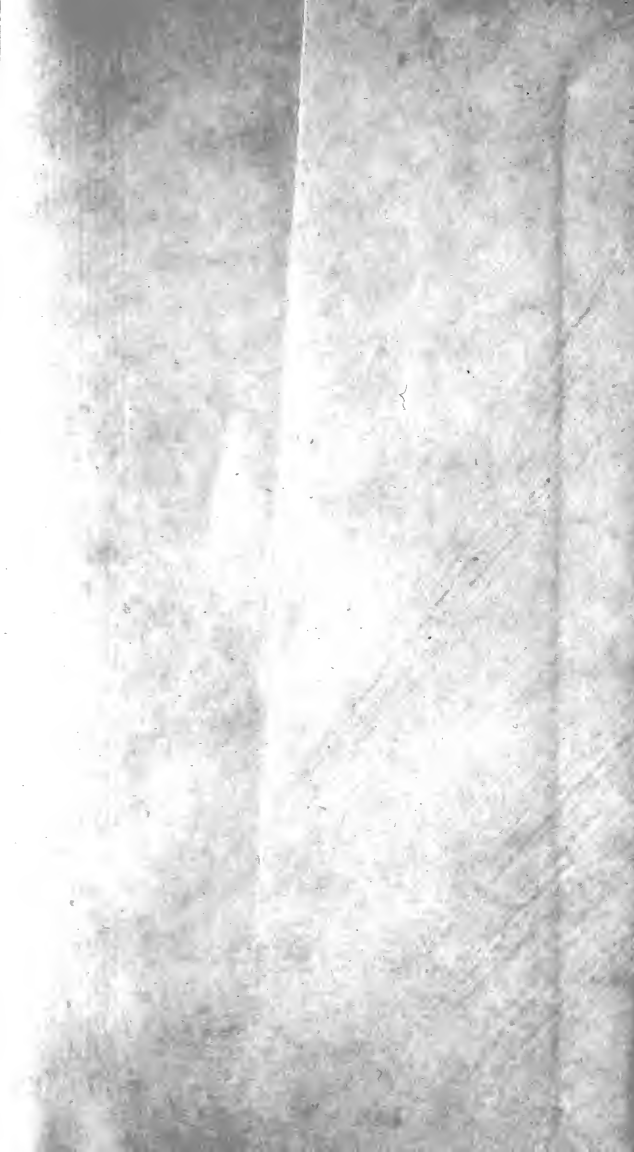
RADAMA.

*On Stone by A. Weyssow.*

*P.S. Drawn with Pen*



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